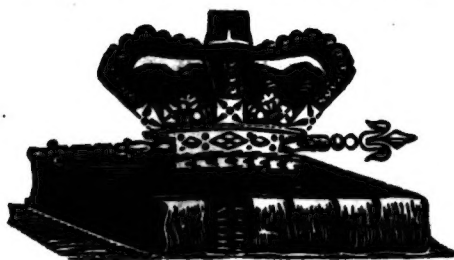


JOHN



BULL.

"FOR GOD, THE SOVEREIGN, AND THE PEOPLE!"

Registered at the General Post Office as a Newspaper.

VOL. LXXII.
No. 3,714.

SATURDAY, JANUARY 23, 1892.

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This Evening, at 9, THE SHOWMAN'S DAUGHTER. At 8, BEST MAN WINS.

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This Evening, at 8.45, THE CRUSADERS. Mr. Arthur Cecil and Lady Monckton. At 8, TOMMY.

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This Evening, at 8.15, THE TIMES. Mr. Edward Terry and Miss Fanny Brough.

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JOHN BULL.

LONDON, JANUARY 23.

AN EMPIRE IN MOURNING.

The sombre domestic tragedy that has so sorely stricken the Royal House of England has called forth an affectionate sympathy not only in the home country, but throughout the width and breadth of the British Empire which must profoundly touch the bereaved family of the late Duke of CLARENCE. The pathos of the fate that has befallen the heir to the throne has deeply moved the popular imagination and the evidences of national mourning everywhere apparent on Wednesday last, when the dead Duke was borne to his last rest, bear ample witness to the conviction that the loss sustained is a national loss. The scene throughout the world was certainly a striking and impressive one on the day of the funeral. Everywhere where Englishmen are to be found, not only in their own land, in their colonies and dependencies, but in the foreign countries where they are scattered there was the spectacle presented of grief and mourning. Throughout the world where English soldiers and English sailors are stationed flags hung hoisted half-mast high and minute guns thundered forth their solemn salutes. In the English churches in all countries of the earth memorial services were being held in sad remembrance of the death of the young PRINCE. In the cities and villages of the Empire the tokens of mourning were on all sides to be seen, sombre dress, closed shutters, and drawn blinds. The millions of the subjects of the QUEEN were stirred by one common grief, and moved by one solemn sympathy. The spectacle of a whole nation inspired by the one deep impulse of sorrow is singularly impressive.

It is of no slight significance that even in Ireland where seditious passions have so strongly raged during recent years the pathetic death of the Duke of CLARENCE has served to show that the old traditional loyalty of the Irish race to the Monarchy is far from dead. In Cork and in Dublin, as in other Irish cities and districts there were strong manifestations of the popular grief, and it was clear that in the national sorrow at least there was a union of hearts which was scarcely, perhaps, looked for.

The days which have elapsed since men's minds were startled by the news of the calamity that had overtaken the Empire have only served to deepen the sense of the national loss that has been sustained. It is not only in death that men say all good things of the late Duke of CLARENCE. During his life-time he was happy in winning the good opinion of all those whose good opinion is best worth having. The judgment of that excellent observer of men, Prince BISMARCK, that he was, above all things, an English gentleman, was essentially the opinion that his own countrymen formed of him. Serious in his temperament, and somewhat reserved in his nature, he had one ambition, and that was to do his duty in the great position in which he was placed, and this duty he admirably fulfilled. It is no easy task in a consorciary age to give no room for hostile criticism or invidious comment whilst occupying a place in the Empire that invites the closest scrutiny of daily life and public action. It redounds not a little to the good sense and good feeling, the sober discretion and the delicate tact of the dead DUKE, that he passed unscathed through the ordeal to which he was ceaselessly submitted. If he had lived to ascend the Throne of England there is every reason to hold from the promise afforded during his short life that he would have fulfilled the difficult duties of head of a Constitutional Monarchy with a success and popularity that the most brilliant of superficial gifts would probably fail to achieve.

If there is deep grief for the dead there is not less acute sympathy for the living, who are left to bear the burden of a keen personal sorrow.

There is a wide and profound feeling of sadness for the unhappy fate of the Princess MAY, who, in the days of rejoicing, has suddenly had her young life bowed down by a weight of affliction that only time may mitigate. It has been proposed, with clumsy good-feeling, that the general sympathy with the unhappy PRINCESS shall be asked to manifest itself by a public subscription to provide her with a national dowry. It is to be hoped that nothing more will be heard of this vulgar project. The suggestion that some compensation may be made by a gift of money to the heart-broken young lady who was affianced to the Duke of CLARENCE for the loss she has sustained is in the worst possible taste. The future of the Princess MAY may well be left to the care of the Government and the nation who may be trusted not to neglect one who has been so sorely tried by the death that all the Empire is now lamenting.

THE COMING SESSION.

The Parliamentary recess is now fast drawing to a close, and in little more than a fortnight the active conflict of parties will recommence with the meeting of Parliament. The coming Session, which is likely to be ended by a General Election, will naturally be one of interest and importance. Much has occurred in the past six months to affect the position and relations of parties. In the place of the late Mr. W. H. SMITH, Mr. ARTHUR BALFOUR will act as the Leader of the House of Commons, and leader of the Conservative party. The Liberal Unionists in the Lower House will lose the invaluable guidance of the Marquis of HARTINGTON, and will be expected in future to submit themselves to the authority of Mr. JOSEPH CHAMBERLAIN. The death of Mr. PARNELL removes from English politics not only a most striking personality, but one of the chief forces of Irish faction. The return of Lord RANDOLPH CHURCHILL to England is not likely to be altogether without political significance. What the exact effect of these personal changes may be it is impossible to surmise, but it is quite clear that they are such as may profoundly affect and vastly modify the position of parties in Parliament.

In what is by common consent regarded as the closing session of a Parliament electioneering considerations naturally engross for the most part the attention of parties. The programme of legislation that the Government will put forward in the QUEEN'S Speech will, no doubt, be devised with the intention of conciliating electoral support. There is too much reason to fear that the Government will persist in the policy of endeavouring to secure Radical votes by the adoption of Radical principles which, so far certainly, has not been attended with any degree of success. The danger of alienating Conservative support that it commenced by thinking might safely be disregarded, has been shown to be so serious that some check may possibly be placed on the democratic predilections of individual Ministers. The chief measures that the Government propose to introduce in the coming Session are well known. Not one, however, it may safely be said is likely to strengthen the position of the Ministry in the country, and it is strange that any delusions should still exist on this score. The most important Bill will be this one for effecting a revolution in Irish local government and for entrusting to the Irish Home Rule party the control of local affairs and of local taxation. It is notorious that to the principle of introducing a measure of this kind at the present time Mr. ARTHUR BALFOUR is personally opposed, but he is of opinion that he has been able by an ingenious scheme of checks and safeguards to avoid the worst dangers that obviously have to be encountered. It is deeply to be regretted that the national calamity of the past week has made it necessary for Mr. BALFOUR to postpone his visit to Ireland, where he intended to explain the policy of the Government to the Irish loyalists, and endeavour to secure their approval of a course of action which the majority regard with

infinitely greater apprehension than Mr. GLADSTONE'S plans of Home Rule. It is quite certain that in England itself the concessions that the Government appeared prepared to make to the Home Rule party will have the most disastrous effect upon the courage and energy of those who are most enthusiastically opposed to the repeal of the Union. It will be widely felt that it is really useless to continue the struggle for the Union if the Unionist leaders are ready to grant Home Rule by instalments. No one imagines that the grant of Irish Local Government will do anything to conciliate the good-will of the disaffected Irish. Everyone recognises that it will enormously strengthen them in the further prosecution of the campaign on behalf of Irish independence. It is unfortunate that the chief argument which Ministers advance in defence of an unpopular and irrational policy is that the Cabinet is pledged to it. An initial blunder is not redeemed by persevering in it when its folly is fully and universally recognised.

With regard to legislation for England, the principal measure that the Government promises is one for the establishment of district councils. In this case, again, it is quite clear that the Government cannot hope to win either credit or popularity by persisting in the completion of their policy of establishing frankly democratic local government. The County Councils that have been set up are certainly not popular institutions, and nothing has done more to weaken the Government and the Conservative party than this unfortunate measure. Ordinary prudence would suggest that the creation of district councils, which nobody wants, might very well be postponed indefinitely. But there is not the remotest reason to imagine that the wisdom of letting things alone will commend itself to a Cabinet that seems inspired by the active spirit of doctrinaire Radicalism.

But even more dangerous in its spirit and more pernicious in its inevitable results is the legislation that is threatened by the Government with regard to small holdings. The idea that it is proposed to carry out is due, it may be assumed, to the bold imagination of Mr. JOSEPH CHAMBERLAIN, though he is content to allow the credit of paternity to be assumed by Mr. JESSÉ COLLINGS. The object is to start the agricultural labourer in trade as a small farmer at the expense of the State or the ratepayers. If the principle of setting up people in business out of the rates and taxes is once recognised, it is quite clear that the boon is one which cannot be confined to one class of the community. What is done for the agricultural labourer will have to be done for the town artisan. The miner and the fisherman will clamour for similar advantages, and, as they have votes to sell, their appeal is not likely to go disregarded. It cannot be said that the Small Holdings Bill is the thin edge of the wedge of Socialism. The thin end was long since driven in. It is a formal acceptance of the advanced doctrines of the Socialist propaganda. It remains to be seen what reception the rank and file of the Conservative party will give to the measure which is about to be introduced. Whether Mr. JOSEPH CHAMBERLAIN will secure during the coming Session a Parliamentary consideration for a scheme of old age pensions is doubtful. But it is probable that he will use his utmost energies to induce the Unionist Government when it appeals to the country to make the proposal to give a pension, chiefly at the expense of the taxpayers, to everyone of the age of sixty-five, one of its chief claims to the support of the working classes.

If the Government desires to achieve success at the General Election it must certainly go to the country with something more than a record of Radical measures passed, and a programme of Radical measures for the future. Unless it can convince the Conservative classes that it will uphold Conservative principles, maintain Conservative interests, and respect Conservative traditions, there is no earthly reason why Conservative voters should bestir themselves to keep Lord SALISBURY and his colleagues in office.

Reviews.

CEYLON.*

Miss Gordon Cumming, who shares with Miss Bird the chief place among the large and increasing class of feminine globe-trotters, has added to the numerous admirable volumes in which she has recorded her globe-trotting experiences yet one more, which is certainly not the least interesting of the attractive series of books of travel that we owe to her. In that now before us she describes her experiences during two happy years in Ceylon, and she gives a no less graphic and interesting sketch of that isle—in which, according to the hymn-writer,

Every prospect pleases,
And man alone is vile—

than she has already done of Fiji and of China, of the Himalayas and of the Hebrides, of the islands of the Southern Pacific and of the granite crags of California. It may, indeed, be doubted whether her present book is not even more interesting than its predecessors. It is certainly not less interesting, and the rare faculty possessed by the writer of thoroughly enjoying what she sees and of admirably describing what she enjoys has seldom, if ever, been exhibited to greater advantage than in the two goodly volumes before us, to the attractions of which the publishers have contributed their share, adding not a little to the charm of these volumes by the admirable manner in which they have been printed and their general get-up. Our only criticism in this respect must bear reference to the illustrations supplied from the author's own sketches. These are reproduced by a process which does not, we should think, do full justice to them, and the general effect of these is by no means so satisfactory as that of the admirable word sketches contained in the two volumes, though we are inclined to think that the fault is rather in the method of reproduction than in the original drawing. To make a selection from among these word sketches is by no means an easy task, as there is hardly a page in the book over which the appreciative reader will not be inclined to linger with delight as bringing up vividly before his eyes the scenery, the natural history, the aspect of nature and of man in the "Earthly Paradise," which is so graphically described. It is only too modest an estimate of her book which the author conveys when she expresses a hope that it may prove "of some value to the ever-increasing army of wanderers in search of winter quarters," for those who have no intention of wandering and are content to study the beauties of Ceylon without stirring from their easy chair by their English fireside will enjoy it most thoroughly. And, moreover, though we cannot profess to form any opinion based on personal knowledge of the correctness of her pictures, we cannot but fancy that those better qualified in this respect to judge than we are, will find much to enjoy in having recalled for them the memories of past journeys amid the moonlit seas, the dreamy sunsets, the balmy air, the glowing landscapes, and the shady bowers of the fair island of palms which Miss Gordon Cumming has selected as her latest theme. At the same time the writer admits that there are not the same startling scenic effects to be found in Ceylon as in India, and those in search of such effects are recommended to visit Ceylon before they go to India; though she dwells lovingly on the unique archaeological interest of the pre-Christian and mediæval cities of Ceylon buried in the silent depths of the great forests, the luxuriant foliage of which is not to be surpassed by Tahiti itself.

The author's first glimpse of the beautiful land in which she was subsequently destined to pass two happy years, so much to the delight and pleasure both of herself and her readers, was obtained in the course of an earlier voyage to India, the result of which is recorded in her fascinating book on the Himalayas. But on that occasion it was only a glimpse, and it was not till three years later when an invitation from the then Bishop of Colombo led to the more lengthened stay in the island, the record of which is contained in the volumes now under notice. She then fell completely under the spell which Ceylon seems to possess for visitors, although the residents, especially such of them as have been induced to embark on coffee planting, are not always so enthusiastic about it. Her visit, however, was under exceptionally favourable circumstances, and being one of pleasure, not of business, we cannot be surprised that her account is more glowing and rose-coloured than is the case with those who

have speculated and lost money in coffee planting, or are speculating and losing money in tea planting. She possesses, as readers of her earlier works are aware, a keen eye for the beauties of nature, she is an accomplished artist, and an enthusiastic student of natural history, so we are well prepared to find in her present book a graphic record alike of the scenery, of the gorgeous tropical vegetation, of the wonders of the ancient buildings, of the lizards, the ants, the birds, the fishes, the snakes, the elephants, the monkeys, and the butterflies which form to so large an extent the subject of her story. Nor does she hesitate to deal with graver and more important themes, so that it will be well for the facile disparagers of Christian Missions and the facile votaries of modern Buddhism to read what she has to say alike on the subject of Buddhist worship as seen in its native home, and on that of the efforts which are being made by Christian missionaries to introduce a purer faith. It is certainly to be regretted that our Government, while disestablishing the English Church in Ceylon, should have shown so much favour to Buddhist worship, which under the fostering care of the Government, has been "electrified with a stock of renewed and aggressive vigour," so that in view of the position of power and honour to which the Buddhist priests have been restored during the last fifteen years, and the re-establishment of a distinct official relation with Buddhism, it cannot be matter of surprise that there is a widespread belief among the Singhalese that our Queen must be at heart a Buddhist. Some striking instances of what may almost be called the State establishment of the Buddhist religion in Ceylon are furnished by Miss Gordon Cumming, who points out how Buddha's birthday has by a recent ordinance been proclaimed a general holiday and placed on the same footing as Christmas day; how a very large number of Buddhist priests have had accorded to them the privilege of the private *entrées* to the levée at Government House on the Queen's birthday, which is granted only to the Anglican Bishop and the other Roman Catholic Bishops; how, on State occasions, the Buddhist priests are invited to chant a solemn benediction in Pali, invoking the blessing of Buddha on their rulers; and how Buddhist schools are endowed and patronised, though it is to be hoped that we shall never again hear of bills rendered to and discharged by the English Government for the hire of devil dancers for Her Majesty's service.

Buddhism does not, however, stand alone in Ceylon, but there, as in most countries where it is practised, it is amalgamated with the Hindoo mythology, and also with the devil worship, which is a more special feature in Ceylon itself, so that it may not unfairly be said of the Light of Asia, which we are so assiduously urged to place in the position of the Light of World, that, in Miss Gordon Cumming's words, "the result of this teaching has been to add one more God—himself—and innumerable objects of worship to those already so numerous." The passage which follows is well worth quoting:—

In China, in Siam, and in Ceylon this is specially conspicuous, but in the latter the Hindoo images are sometimes excluded from the interior of the *viharas*, as Buddha's sanctuary is called. But in any case, they almost invariably occupy a *devale* or house of gods in the outer enclosure, where there is also a hall for the *kapuas* or devil-dancers—a very singular compromise between creeds which theoretically are so antagonistic.

Thus these forms of worship are so curiously blended that the religion of the majority of the Singhalese, though nominally Buddhist, is largely coloured by Hindooism, and, still more, whether avowed or only practised in secret, by demon-worship, pure and simple. The extent to which the latter prevails is extraordinary. There is not a village in the most Buddhist districts which has not its *kattadia*, or devil-priest, whose office it is to propitiate the most malignant demons, which are supposed to be accountable for all the evils of every sort which afflict poor human beings. As a minor precaution, every small child wears a charm of some sort—very often it wears nothing else!—and many grown-up folk are similarly guarded.

A people naturally superstitious find demons and spirits requiring propitiation in every tree and well, in dark river and raging pestilence, in malarious swamp or neglected burial-grounds. Planets also claim worship. The Bali or planet worship is curiously blended with demon-worship, and astrologers are consulted on every event of life.

At the birth of every Singhalese baby its horoscope is cast by one of these, and so highly is the document esteemed that even in the hour of death more reliance is placed upon it than on the symptoms of the patient? Again, the astrologer is called in to preside at baby's "rice-feast," when some grains of rice are first placed in its mouth. He selects for the little one a name which is compounded from the nam-

of the ruling planet of that moment. This name he tells only to the father, who whispers it low in baby's ear—no one else must know it, and, like the Chinese "infantile name," this "rice-name" is never used, lest sorcerers should hear it and be able to work malignant spells.

Thenceforth at every step in life the counsel of the astrologer is sought. He must decide the auspicious moment for the first shaving of baby's head, or in advancing years for the first shaving of the young man's beard; for starting on a journey, for commencing to build a house. At the Singhalese festival of the New Year, which is in April, the astrologer is ready to give each individual who will pay for them directions how to secure luck for the incoming year. In case of illness he carries far more weight than the doctor. The horoscope of the sufferer is submitted to one of these gentry, who consults his astrolabe, calculates the probable influence of certain planets, and then prescribes the ceremonies or *bali* to be observed, which include incantations over a clay image representing the planet under which the patient was born.

The astrologers are of all castes, from the lowest tomtom-beaters to the highest agricultural aristocracy, and even include many Buddhist priests, although this practice of divination was condemned by Buddha, and is entirely borrowed from the Hindoos. The priests are, however, wise in their generation, and like to reserve so important a hold on the superstitions of their flock.

As to the *Kattadias*, they continue to make a very good profit on other men's labours, for the people do not venture to sow their fields till the village priest has fixed a lucky day, when, having made their offerings at the shrine of Buddha, they tie bunches of wild flowers and coconut leaflets on sticks, placed at the corners of each field, to scare away evil spirits. At harvest, too, the priest must choose a lucky day for beginning work, in return for which he receives offerings of the first fruits. Sometimes in a corner of the field you may see a small bower decorated with fragrant flowers; within this is placed a sheaf of grain, together with a palm-leaf, on which the *Kattadia* has inscribed mystic characters dedicating the sheaf to the guardian spirit of the field. An exceedingly singular superstition is prevalent in districts so far apart as Tangalla in the far south and Jaffna in the far north—the former being Singhalese and the latter Tamil—namely, the use of a very peculiar *patois*, adopted by the villagers only during the most important periods of the paddy cultivation, while sowing, weeding, reaping, and threshing, the object being to deceive the malignant spirits, which are supposed only to understand the language in ordinary use. At the same time, they must be treated with a show of excessive politeness.

After reproducing from a local authority some curious instances of the use of the "peculiar slang" adopted among the numerous agricultural "moormen" in the northern province, to keep the devils ignorant of what is spoken, the author thus proceeds:—

Just as it was in the early days of Christian teaching in Britain, so in Ceylon missionaries may work with comparative success against Buddhist or even Tamil worship, but it seems scarcely possible to eradicate the superstitious dread of demons, and so in the weakness of illness many so far yield to the persuasions of heathen relations as to consult astrologers or admit devil-dancers. Of course, in many cases the luckless patient has no voice in the matter.

But whatever be the illness or calamity in a Singhalese or Tamil home, the devil-priests are sure to be called in, and come escorted by a company of devil-dancers with wild dishevelled hair which is never cut or combed, and wearing hideous masks to represent the devils who are supposed to have done the mischief. They dance till they are in a state of frenzy, while the *kattadia* feigns to be inspired, and talks oracularly. An altar is erected, on which are piled flowers and rice, and in some cases of illness a living red cock is brought in, to be touched by the patients and then sacrificed, or, perhaps, merely dedicated to the demon, and given to his priest.

Among the old customs which still find favour with the natives, notwithstanding the teachings of grave Buddhist priests, are certain "devil dances," much practised about the New Year. They answer to our Yule mummers, but their masquerading is of the simplest sort, as it consists in a total absence of raiment, for which paint is the sole substitute. The naked brown dancers are grotesquely painted from head to foot, generally in stripes. Sometimes they adorn themselves with the horns and tail of some wild beast, and go about in companies, dancing wildly in every village, with an accompaniment of tomtoms and other instruments of torture to the ear. Such severe exertion entails much drinking of palm-toddy; and when, at sunset, the devil-dancers and their followers retire to the palm-groves to spend the night leaping and dancing round their blazing bonfires, the scene is as demoniacal as can well be imagined.

A very elaborate festival in honour of evil spirits is sometimes held in a district which has been ravaged by cholera or other infectious disease. A temporary building of boughs is erected and draped with white cloth and flowers; an altar is erected, on which offerings are laid, and priests, who have been duly purified and are fasting, sprinkle the worshippers with water tinged with saffron. Then follow incantations, dances, and all manner of games, representing the capture

* *Two Happy Years in Ceylon.* By C. F. Gordon Cumming. In Two Vols.—Edinburgh and London: W. Blackwood and Sons, 1892.

of elephants and buffaloes, mat weaving, &c. These continue through the night, with an accompaniment of tomtom beating and blazing of resin to symbolise thunder and lightning. Finally, an earthenware vessel is carried to the nearest stream, where it is broken to atoms, and its fragments are thrown into the water.

The Singhalese especially dread one Yakha (i.e., the devil), which is supposed to haunt running water, and to cause much sickness. All those malarial fevers which are so common in the damp jungles, more especially near rivers, are attributed to him. Therefore they strive to propitiate this water-fiend, or river-king, as they call him, by offering tiny double canoes, laden with flowers, rice, and bell, shaded with a canopy of cocoa-palm leaves. After sundry ceremonies, these little barks are launched on the stream: and in times of general sickness such offerings are so common that sometimes a small flotilla may be seen floating down from beneath the cocoa shade, or stranded on some sandbank in mid-stream.

In cases of smallpox the goddess Patiné must be propitiated. She is identified with the Hindoo goddess Durga, by no means a pleasant character. In her honour the Kandians play a game commonly known to the British schoolboy as the tug of war. From among the tough twisted lianas of the forest they cut two tough, strong, crooked pieces, shaped like natural hooks. These they link together, and having attached to each a long stout cable of rattan cane, also from the jungle, they form themselves into two companies, and each holding on by the cable, tug with might and main till one of the hooks breaks, when the victors place the conquering hook in a palanquin, and carry it round the village with shouts of triumph.

It is very necessary for any one interested in the various ceremonies he may chance to see in Ceylon, to bear in mind this curious blending of faith supposed to be so entirely antagonistic one to another. Especially is this clue requisite to understand the great annual festival of Kandy, known as the Perehara or Procession, which is generally assumed to be a great Buddhist ceremonial, whereas it is really all in honour of several Hindoo gods and goddesses, the Buddhist's part being simply the nominal loan of a relic—in truth, the loan of an empty shrine. But seeing that the relic in question claims to be no less a treasure than the veritable tooth of Gautama Buddha, and is the object of unbounded reverence to all the many millions (somewhere about 400,000,000) who worship him, and a relic for the possession of which bloody wars have been fought, and incredible sums of money offered, it is perhaps not to be wondered at that the priests take good care to lock it up securely, before allowing its shrine to join in the procession of relics of the Hindoo gods.

Of this Perehara and of the Temple of the Tooth very striking descriptions are given by Miss Cumming, which, unfortunately, we have not room to quote, as we should like to give the rest of our space to some extracts descriptive of the antiquities, the scenery, and the natural history of the island. And here our main difficulty is what to select, so numerous are the passages which we had marked for the purpose. As regards the antiquities, our author's account of the ruins of the famous pre-Christian city of Anuradhapura, with its tall monoliths and masses of solid brickwork veiled by the silent growth of its luxuriant vegetation, is full of interest, and no less attractive is that of Pollanarua, which succeeded to its former glories. The latter, after reigning as the capital of the island for some five hundred years, was abandoned to utter desolation under circumstances unknown to the historian, and has now for six centuries been reigned over undisturbed by the wandering elephant, forcing his way through the growth of thorny jungle and of too luxuriant vegetation which conceal all that remains of a city—the great city—the walls of which enclosed an area about thirty miles long, by twelve broad, in the midst of which the great lake reflected

stately palaces, temples and dagobas, coated with the cream-coloured cement so like polished marble, and all the gilded spires and cupolas and golden umbrellas.

After giving a sketch of some of the most important of the stately ruins of this city of the past, including the Delada Maligwa, a temple built for the reception of the famous Buddha's tooth to which we have already referred—of the great Jetawanarama Temple, with its ornamental pillars and sculptured stones without and within, against the western wall of which reposes a large and hideous image of Buddha, once coated with the chunam or cream-coloured cement above mentioned, but now mere broken brickwork—the Kiri, or milk-white Dagoba, so-called from its former covering of chunam, and the yet huger golden spire Dagoba, a mass of brickwork 200ft. high, and about 186ft. in diameter, Miss Gordon Cumming thus proceeds:—

There are several other dagobas of the same type, and innumerable sculptured pillars, which alone remain to suggest vanished glories, for the buildings which they supported have wholly disappeared. Near

the so-called fort were the Royal baths. In the centre of the "kumarakopuna," the King's own bathing pond—a stone-lined tank—there is a circular stone on which the King sat and submitted to the delicate attentions of bathers; for one of the penalties of monarchy was that he had not even the privilege of washing himself. Three stone lions which lie close by are supposed to have supported this "bath-chair."

But it is useless to attempt to describe the numerous ruins which lie so thickly scattered all through the jungle, which now overspreads the whole of what was once so great a city—mounds of brickwork, broken columns, an inexhaustible supply of sculptured stones, geese, elephants, lions, horses, lotus-blossoms, and grotesque figures, with here and there fallen images lying prostrate on the earth.

Now temples and palaces are utterly deserted save by the beasts of the forest, which find in these silent sanctuaries the stillness they love, a secure retreat and deep cool shade where they can make their dens and rear their young undisturbed. Bears, leopards, and porcupines share the inner shrines with owls and flocks of evil-smelling bats. Radiant peacocks and emerald-green parrots, orioles, barbets, and many other birds of gay plumage, flash athwart the sunlight from the shelter of dark foliage, and herds of wild deer couch fearlessly beside the broken idols with the calm passionless faces which so little heed their own downfall.

In one ruined shrine I collected a handful of porcupine quills as a memento of the spot. These creatures conceal themselves so effectually in the daytime, that even in the districts where they abound many people have never seen one. They are often captured at night by the simple stratagem of digging a deep ditch with perpendicular sides, and narrowing gradually towards one end. The porcupine enters the ditch in search of food, and walks on till he sticks fast, and can by no possibility turn round, as his quills stick in the mud; then the poor "fretful porcupine" fall an easy victim. His flesh, which resembles that of a nice young pig, is prized as a great delicacy.

To me the shrine of greatest interest was the Gal Vihara, which lies to the north of the city, a quite unique rock-temple, hollowed in a mass of dark-brown gneiss rock; from the colour of which the temple is also called Kula-galla, "the black rock." From this rock three gigantic figures have been sculptured in almost full relief. One represents Buddha sitting in contemplation in the usual attitude, arms and legs alike folded in complete repose. This image is 15ft. high, and sits on a pedestal 5ft. deep by 18ft. wide. The background is all most elaborately sculptured, and all as sharp and clean-cut as though it were the work of yesterday—not a trace of weathering after a lapse of seven centuries.

Then comes the rock-hewn temple, which is built up in front and adorned, with columns, but within it is an altar on which is another seated image of Buddha, all hewn from the rock. It is only about half the size of the image outside, but the whole interior of the shrine is elaborately decorated.

Unfortunately, modern piety has renovated ancient art with grievously crude colours.

The temple is approached by rock-hewn steps, and on either side the rock has been smoothed so as to form two inclined planes, one of which, 18ft. high by 13ft. 9ins. in width, is covered with a long inscription in the ancient Pali characters, which, however, is not specially interesting.

Next to this, standing at the head of a huge recumbent image of Buddha, is an upright statue 23ft. high, representing Ananda, Buddha's favourite disciple, with his arms crossed on his breast. He stands on a circular pedestal, edged with the conventional lotus-leaf, which generally marks the throne of Buddha; hence the image has generally been mistaken for Buddha himself, but wise authorities have decided otherwise, chiefly because the Mahawanso records the formation of this rock-temple by King Prakrama, and describes only two images of Gautama, one sitting, the other reclining. All three wear the robe so as to leave the right arm and shoulder bare.

The recumbent statue is 46ft. in length and represents Buddha as in the dreamless sleep of Nirvana, his head resting on the right hand, on the palm of which is engraved a lotus-blossom, and the hand resting on a bolster. The attitude is that of perfect repose. The difference of stature between Buddha in contemplation and Buddha in his last rest is very striking. Eastern symbolism always seems to suppose corporeal growth in the holy dead, hence the necessity for graves of preternatural length, as in the case of that of Eve at Jeddah, which measures at least sixty feet.

I fear that the mere description of all this may not sound very impressive, but it certainly is in reality, and so I felt it to be while myself sitting on another great mass of dark chocolate-coloured rock, separated from the temple by a belt of grass and shrubs, and looking above and beyond it to a background of silent solemn forest. One or two brethren of the yellow robe hovered about the door of the inner temple, but the throng of worshippers who in bygone ages bowed before these gigantic idols has passed away; yet there these remain, heedless as ever of the coming and going of men, and of all their joys and sorrows.

For a specimen of the author's sketches of scenery, it is hardly necessary to do more than open one of her volumes at random. Very interesting, for example, is her description of the ascent of Adam's Peak and of the famous "Shadow" seen from it; but that of the Lily

shore, near Trincomalee, with its grove of Palmyra palms, perhaps lends itself better to extract:—

The general effect of a great expanse of palmyras is certainly dull and monotonous, but when seen near, nothing can be more picturesque than a group of these, especially when, as is so frequently the case, overgrown by some parasitic tree. During its prolonged youth, the palmyra retains its great fan-shaped leaves, set spirally round the stem like a huge cork-screw. When, with advancing years, these die off, the solid leaf-stalk and coarse net-like fibre remain, giving the black trunk a rugged, untidy appearance, but also affording support to a great variety of delicate climbing plants, and offering a cradle wherein many seeds lodge and germinate, especially those of the banyan, which take root so effectually that ere long the parent stem is completely enfolded, often strangled, by the too close embraces of the long white arms and roots which twine around it in every direction.

Such marriages of the sacred banyan and palm-tree, though by no means uncommon, are regarded by the natives, whether Tamil or Singhalese, with extreme reverence, and great was the interest evinced by some who found me sketching a very remarkable grove on the shore about a couple of miles from Trincomalee, where scores of black palmyras were each thus enfolded by white banyans twisting around them like contorted snakes. Sooner or later the ungrateful parasite strangles the protector of its infancy, and is left standing alone, twisted into every conceivable fantastic form.

In this particular instance the scene was absolutely fairylike by reason of the exquisite undergrowth of tall white lilies, like our lovely virgin lily, but streaked with most delicate pink—truly a vision of delight. These were growing luxuriantly all along the shore, which, moreover, was richly carpeted by the goat's-foot, Ipomea, a large lilac convolvulus, whose glossy green foliage, with profusion of delicate blossoms, mats the sands to the very brink of the sea, affording shelter to thousands of tiny crabs. This pretty plant flourishes on the seaboard in all parts of the Isle, and constitutes one of the many charms of the beach.

As to the crabs, they were a source of amusement especially one odd little creature with one claw longer than all the rest of its tiny body. It sidles along at a great pace, holding up this great claw as if to attract attention, hence it is generally known as the calling crab. (I saw myriads of these crabs in Fiji, but far more brilliantly coloured.)

I only wish it were possible for words to convey any impression of the fascination of such a shore as that of the calm bay on which we looked down from the Government Agents' house—clear glittering waters rippling on sands strewn with pearly Venus-ear and many another shell; brown children paddling tiny canoes made of rudely hollowed logs; a lilac-and-green carpet of the marine convolvulus losing itself beneath the shadow of a grove of tall, graceful cocoa-palms bending in every direction, and then the rocky headlands, so inviting for a scramble, with their broken crags, rock pinnacles, and at least one great natural archway offering cool shade beneath which to rest, while revelling in the loveliness of all around.

Just above it stands the pleasant home, with its red-tiled roofs and pillared verandah, overshadowed by beautiful trees and surrounded by aloes and flowery shrubs. Add to all this the vivid light and colour of sea and sky, and surely you can realise something of the charm of many a home on this sweet Isle.

One more extract should be given for the benefit of those of our readers who are more attracted by natural history than by archaeology or scenery, and this is even more difficult to select, so many are the passages of interest bearing on this subject in these delightful volumes; but as we must make a selection we have chosen the following with which to conclude our notice of them, assuring our readers that we cannot pretend to have exhausted what is worth quoting in Miss Gordon Cumming's record of her *Two Happy Years in Ceylon*.

Then in house-building another serious foe has to be taken into account—namely, those stealthiest of aggressors, the white ants, properly called termites—little soft, white creatures, about an inch long, which look quite incapable of doing mischief, and yet no Samson in the house of the Philistines could work more deadly harm than they when once they discover some secret means of access to the woodwork of a house. Carefully keeping out of sight, they work so diligently that in an incredibly short space of time what seem to be solid rafters will prove to be mere hollow shells full of powdered wood and cunningly-cemented clay (where they obtain the clay and glue is as great a mystery as is the silk and web supplying power of silkworms and spiders).

The wood of the palmyra palm and of the ebony-tree are the only Ceylonese timbers capable of resisting their ravages, and of course the demand for these is so much greater than the supply, that other wood—chiefly that of the jak-tree—is largely used in house-building, but necessitates constant watchfulness. For this reason wooden posts can never be sunk in the ground, but must rest on a stone foundation well in sight, and even then these clever engineers often frustrate this precaution by constructing very unobtrusive tubular bridges of clay, through which

they pass unseen, and so attack the woodwork at their leisure.

Fortunately the workers are all wingless; and though the perfect termites, both male and female, are each endowed with four wings, they happily do not take an unfair advantage of poor human beings by flying at new centres of destruction. Indeed, the females, or rather the queens, have enough to do in recruiting the ant-legions, as each is supposed by the lowest computation to lay 3,000,000 eggs every year!

They seem to set very small value on their wings, which they shed on the slightest provocation. Sometimes in the evenings swarms of these winged ants, both white and black, fly in at the ever-open doors and windows, attracted by the lights; and after hovering about for a few moments, they vanish, leaving their wings behind them. I have seen scores of wings thus dropped on a dinner-table, and occasionally the bereft owners drop beside them, looking naked and humble.

Not only the woodwork of a house, but furniture and goods of all sorts must be jealously guarded from the attacks of white ants; and any indication of clay in any crevice calls for immediate inspection. Legions of black and red ants of various sizes, some quite tiny, others half an inch in length, also involve constant watchfulness, for while the former would make such havoc of a whole book-case, or of a packing-case full of books, that little of them would be left except the backs exposed to view, the active little ants are always in search of something to devour, especially fruit, cakes, and sweetmeats of all sorts.

As a defensive measure, the legs of the beds, tables, pianos, etc. are raised on glass stands, or set in jars full of water, while empty black bottles laid in rows on the matting afford a tolerably secure foundation for packing-cases and luggage of all sorts.

Provided they can be kept from poaching, the black and red ants are invaluable scavengers, as they are for ever seeking what they may devour; and as there are upwards of seventy different species of ants in Ceylon, their collective efforts in this direction are not to be despised. Not only do they bodily carry off the corpses of any cockroaches, beetles, or tiny lizards which they happen to find about the house, but in the case of larger creatures, whose skeletons it may be desirable to preserve, such as snakes or small birds, it is enough to leave them secure from crows and such awkward dissectors—the ants may safely be trusted to pick them faultlessly clean, and ready for exhibition in any museum. It is, however, needless to add, that if plumage is to be preserved, or butterflies, the ants, so far from being benefactors, are transformed into an army of myriad foes, from whom it will tax a collector's utmost ingenuity to defend his treasures.

But the red ants must be forgiven many indiscretions in consideration of the vigorous war which they wage against the altogether destructive white ants. Anyone who likes can see this for himself by breaking open a corner of one of the innumerable white ants' castles which abound in the cinnamon gardens and elsewhere—ant-hills, perhaps 6ft. high, of most intricate internal construction, divided into separate compartments, and these into cells, all connected by passages, and all built of the finest clay, which the creatures can only obtain by excavating it from beneath the layer of white quartz sand, which covers the ground to a depth of several inches.

By removing a corner of the roof, you not only may watch these busy masons hard at work, but the chances are that in a very few moments some wandering red ant will discover the breach in the enemy's fortress, and forthwith he will summon a whole regiment of small but most energetic red warriors, who will commence a furious onslaught on the hapless soft white masons, and then rapidly retire, carrying with them the corpses of the slain.

PERIODICALS.

The new number of the *Quarterly Review* opens with a vividly written account of the rise and progress of Oxford up to a period just before the Reformation. It is based on the two series of *Oxford Collectanea* already published by the Oxford Historical Society.—Next comes an account of the Persian poet Muhammad-i-Hafiz, whose "Divan," written in the fourteenth century, has been translated into English by Colonel Wilberforce Clarke.—After this follows a paper on "The Water-Supply of London," the writer of which maintains that the quality of the London water, which was pronounced good by the Duke of Richmond's Commission a quarter-of-a-century ago, has since been very much improved by careful filtration. As regards the quantity, he contends that the present sources can be made to yield a supply amply sufficient for a population of twelve millions. Lastly, he is strangely opposed to the taking over of the water supply of the County Council, and advocates the amalgamation of the water companies, with a revised control by Government.—We are never left very long without an article on the French Revolution in one or other of the great quarterlies. The Baron de Marbot's Memoirs, just published in Paris. He was born in 1782,

entering the Army when seventeen; was familiar with Napoleon; served on the staff of five of his Marshals; knew many distinguished personages; was aide-de-camp to Louis Philippe's son; was afterwards attached to the person of the Comte de Paris; and died in 1854.—A paper on "Horace" bestows unstinted praise on the poet's literary merits; but advocates the view that, while his odes and epodes are nearly all on Greek models, he was in his other work, also, little but an adapter and polisher of the works of his predecessors—especially of Lucilius.—The three next articles need only be mentioned. They are "The History of Bookselling in England," an account of "The Diary of a Spanish Grandee," the Duke of Liria and Xerica, whose father was the Duke of Berwick, natural son of James II., and who was sent as envoy to Russia in 1727; and a criticism of the scheme for establishing the proposed Albert University for London. The last paper, on "Parliamentary and Election Prospects," is an all-round survey of the political position, from which we hope to make some extracts later.

The *Church Quarterly Review* is rendering admirable service at the present crisis in the Church. It speaks with no uncertain sound on Biblical Criticism and the new Nestorianism. We strongly urge on all Churchmen the duty of supporting this most valuable periodical—a bulwark of the Catholic Faith in these troublous times. In the October number there appeared a most striking article in defence of the orthodox position on the subject of "Our Lord's Knowledge as Man." In the current number is a searching criticism, from a master-hand, of Mr. Gore's "Bampton Lectures." This is followed by an appreciative account of Bishop Ellicott's powerful Charge, published under the title of *Christus Comprobat*. There is also a striking and effective paper on Dr. Driver's *Introduction to the Literature of the Old Testament*, in which that writer's recklessness of assertion is severely handled:—

It were to be wished that Canon Driver had been able to tell us how the results which he so unreservedly accepts have been arrived at. . . . Each writer adopts the conclusions of his predecessor, and reasons are rarely given. It were much to be wished that those who are called scholars in England would carefully go over the ground for themselves, instead of perpetually telling us that "scholars" have not only "proved" that different documents have been embodied into the Hexateuch, but are able to distinguish the documents one from another.

The "Priestly Narrative" in Genesis is identified with little snips and cuttings and fragments here and there—all selected in thoroughly arbitrary fashion. They are detached from the rest on the plea of "phraseological varieties." But, as the Reviewer says, "phraseological varieties" of this sort can be produced to order in the "writings of any author whatever by such a process as this." The writer well compares these fine-spun theories of the critics—such as the assignment of one fragment of a verse to one author, and the other fragment to another—to "the ingenious cryptogram by which Mr. Donnelly discovered the philosophy of Bacon in the 'plays of Shakespeare.'" Nothing could be more unscientific than the methods pursued by writers like Dr. Driver:—

Inductive science (says the Reviewer) has always been careful first of all to establish facts. These facts having been established, it became the task of observers to deduce laws from them. Then, the process being reversed, the laws were themselves tested by being applied to phenomena, and if their results corresponded with observed facts, then, and only then, was the correctness of the laws assumed to be demonstrated. There was no attempt to resort to authority. "Men of science are agreed" in a formula unknown to the scientific investigator. The demonstrations of mathematics and other branches of science are placed before the student, and he is permitted, nay required, to judge for himself whether they are true or not. . . . How far is this method pursued in the present instance? Of anything like rigorous demonstration there is absolutely none. But, on the other hand, there is a constant tendency to ignore antagonists. . . . We are referred from one critic to another, each laying down dogmatically his own system, and seldom, if ever, condescending to state the grounds on which he has adopted it. Thus the basis on which the hypothesis is raised is not demonstration, but authority.

One of the most effective portions of the article is that in which the writer borrows the method adopted by Dr. Driver in discussing "the different sources" of the story of Korah, Dathan, and Abiram; and applies it to a similar "demonstration" of the "composite character" of contemporary history of the Irish question. In the Short Notices are to be found several important allusions to the important question of the hour. In other respects also the *Church*

Quarterly is well up to the mark. The contents include papers on "Recent Works on Natural Religion," "Bishop Charles Wordsworth's 'Autobiography,'" "Patristic Evidence and the 'Gospel Chronology,'" "The Spanish Calendar, 1538-1542," "Swift's Life and Writings," "England in the Eighteenth Century," "The Progress of Classical Studies," and "The C.M.S. and Proselytism."

ARTS AND LETTERS.

Forty-eight new operas were produced in Italy last year, but of these thirty-one were only operettas. The numbers are below the average, and the theatres devoted to Italian opera outside the peninsula have decreased from twenty-nine in 1885 to nineteen at the present time.

Mascagni seems bent upon making hay while the sun shines. He has practically finished his third opera, *Les Rantzau*, which is to be produced at the Teatro Pergola, Florence, and he is now meditating writing a fourth based on the story of Radcliffe, as related by Heinrich Heine.

Friday week was the 133rd anniversary of the opening of the British Museum. It originated with a grant by Parliament in 1753 of £20,000 to the daughters of Sir Hans Sloane, in payment for his fine library and vast collection of the productions of nature and art. To this collection were added the Cottonian, Harleian, and other collections. Trustees were appointed, and the powers to raise £300,000 by lottery were also granted. Montagu House, Bloomsbury, was purchased for £10,250, from Lord Halifax, in 1754, the Duke of Montagu having died in 1749, without male heir. Arrangements were immediately made for adapting it to the purposes of the new institution, and it was opened to the public on January 15, 1759. Since then the Museum has been enormously increased by gifts, bequests, and purchases. The new reading-room was opened on May 8, 1857.

We hear that Donizetti's letters to his brother-in-law, Antonio Vasselli, will shortly be published by the Unione Co-operativa, in Rome. They date from the death of his wife, and will, it appears, contain many interesting references to his composition. They also show his anxiety to become the director of the Naples Musical Conservatorium, which post, however, was given to Mercadante. Donizetti's friends were very much annoyed at the time at the preference having been given to Mercadante, and Donizetti himself took the matter very much to heart.

Some painters of Geneva are engaged in painting a large panorama of the Bernese Alps, which will have a height of 51ft. and a width of 345ft. The whole will cost about a million and a half francs. The different parts of the panorama were sketched from the summit of Mannlichen, 6,600ft. high. The picture is intended for the Chicago Exhibition, and a building in the Oberland style of architecture will be erected for its reception.

The French papers are much exercised by the discovery at Cherbourg of a manufactory of false Millets. It is rumoured that the most favoured market for these things is the United States, but the person who grew suspicious and showed his purchases to experts was M. de Tocqueville. The fabricator upon whom the police have laid their hands is described as a frame-maker and painter.

The Sultan and Caliph, besides allowing printed copies of the Koran, has sent a number of them to the holy land of Arabia and to the island of Kamaran. It is not long ago that no Frank was allowed to touch a written Koran in Constantinople either in a mosque or a Mussulman bookseller's shop. It is reported that a Kufic Koran has been found in a mosque at Constantinople and taken to the Sultan for examination.

Amongst the most important results of the latest excavations at the Dipylon at Athens is the discovery in the midst of the necropolis of a sanctuary, a position hitherto unprecedented. There is also an inscription of forty-two lines belonging to the first century B.C., which is entirely preserved. In it mention is made of the worship of Artemis Soteira, which it was not hitherto supposed had existed in Attica, and

there occur in it the names of two archons now known to us for the first time. Professor Mylonas, who is the discoverer of this inscription, will publish it immediately in the *Ephemeris Archaeologica*, together with some others relating to the Dionysiac actors, one of whom belongs to the fourth century B.C. The Professor, as director of the latest excavations at the Dipylon, is preparing a comprehensive work upon their results, in which he follows their course from their commencement in 1862 till the present day. They were begun under the auspices of the Italian Government, and were continued by the Hellenic Archaeological Society.

The antiquities found at Silchester, on exhibition in the rooms of the Society of Antiquaries include many objects of interest: architectural fragments; specimens of Samian ware, especially a fine bowl, and also of a black ware with a velvety glaze, which is decidedly remarkable; several charming pots; *fibulae* of graceful form; a bronze ornament silver-plated from the basilica; and fragments of glass of much larger size than any before found in Roman Britain. There is a good deal, too, of rough British pottery. *Amphorae* seem to have been scarce in Silchester, for a large one that has been found and fragments of others have evidently been repaired with care as if they were valued. There is a military decoration, the only other specimen of which—exactly the same in pattern—was unearthed north of the Roman Wall, and has been lent by the Duke of Northumberland for comparison. A couple of British coins may also be mentioned, one of them unique. Among the bones are the skeletons of two cats, although the Romans are supposed not to have known the ordinary domestic cat. The plans of the houses are interesting, for they show that the Romans did not attempt to preserve their Italian customs and have an *atrium* in a cold climate, but grouped their buildings round three sides of a courtyard.

Excavations have begun in the ancient theatre of Gythium, the former port of Sparta, in the Gulf of Laconia. As the sea threatens the remains of the Temple of Athens at Sunium, the Hellenic Archaeological Society has sent a commissioner to take measures for its preservation.

M. le Docteur Fouquet, who lives at Cairo, and has already made some important gifts to the Paris Louvre, has again offered to the State a considerable number of interesting examples of the same kind, being specimens of Arab art in the Middle Ages. Most of these relics were procured at old Cairo, from the rubbish heaps which have often furnished choice relics of many sorts. The new collection includes rare enamels, mosaics, cups, flagons of a fine order dating before the foundation of the glass works at Venice, bracelets, amulets, enamelled lamps, incense burners, and inscribed articles in glass. These gifts have been accepted, and they will be placed in the Department du Moyen-Age, that of the Renaissance, and that of Sculpture Moderne.

The oldest Arabic dictionary after that of Khalil, the *Kitab al-Af'al* of Ibn al-Kutiyyeh (who died in the year 967 A.D.), discovered in Sicily by the late Michele Amari, will soon be issued by the Jesuit press at Beyrout.

M. Bouriant, of the French School at Cairo, has discovered a fragment of the Greek text of the Book of Enoch, containing the first thirty-three chapters. It will be published soon in the *Transactions* issued by the Cairo School.

Much interest has been excited in New York by the use of electricity in a representation of *Julius Caesar* which is being given in that city by the Meiningen company. The thunderstorm in the third scene of the first act is said to be the finest achievement of the kind ever seen in New York. The lightning effects are "exceptionally lurid and realistic."

A subscription is being raised for Mr. Ford Madox Brown, the artist. It is hoped to raise a thousand guineas, and then to commission him to paint a picture for presentation to the nation.

The late Mr. Alfred Collier is said to have left a

considerable number of manuscript compositions, amongst which is the score of a comic opera.

It is stated that since 1885—the year of Victor Hugo's death—the public have paid about £296,734 for the different editions of his works. The highest prices were realised by *Les Misérables*, which was issued by two publishers in a cheap form.

Mr. Leyland, the patron of Mr. Whistler, and the possessor of so many fine Rosettis, Burne-Joneses, and Botticellis, has left a million of money, one-third of which goes to Mrs. Val Prinsep, whose husband will now be about the richest, as he is about the most popular, member of the Academy.

Dr. Waldstein, the director of the American Archaeological Institute in Athens, has laid a plan before the Greek Minister of Public Instruction for the excavation and archaeological examination of ancient Sparta. Until now no excavations have taken place on the spot where lay the ancient capital of Lacedaemonia, and Dr. Waldstein's proposal is to make first partial excavations at various distances, on the success of which would depend the colossal work he has in mind. The ground is at present private property, so that acquisition for the purpose intended would no doubt be very costly.

Another volume of the *Memoirs* of the late Count von Moltke was published in Berlin on Friday, and contains a number of political and historical essays written fifty years ago. Most interesting among them is an article upon War, written in 1841, in which the writer points to the immense cost of war in a manner which marks him as being at that time an earnest advocate of peace.

It is reported by Continental papers that the Dowager Crown Princess Stephanie will shortly make her appearance as an author, and that the Emperor of Austria has given the requisite permission for the publication of her work.

The retirement on pension is announced of two distinguished Oriental scholars—namely, Dr. Rieu, Keeper of the Department of Oriental Manuscripts in the British Museum, after forty-four years' service; and Mr. Le Page Renouf, Keeper of the Department of Oriental Antiquities, and formerly one of her Majesty's Inspectors of Schools.

Correspondence.

RESCUE WORK IN THE EAST END.
Sir,—Will you kindly permit me to appeal to your readers on behalf of rescue and preventive work in the East-end of London? I am in want of funds to enable me to maintain our four Homes, and to carry on the work which is so necessary in these parts. I am anxious to extend the work, but cannot do so for lack of funds. Mine is at this time a very earnest appeal. We have had very heavy expenses in connection with one of the Homes, consequent upon the lease having to be renewed and considerable alterations made in the premises. We have been compelled to remove another Home from a small to a more commodious house. Could I raise about £4,000, I should be in a position to meet all liabilities, and have the means to carry on the work for another year. I shall always be most happy to give further particulars and a detailed account of our work to any who may be interested in our efforts to reclaim the lost and to protect the young who are exposed to temptation and danger. The responsibility of making our machinery as effective as possible presses very heavily upon me, and as the Bishop in the East-end I make a very earnest appeal to Churchmen and Churchwomen to render me the help I need.

R. C. BEDFORD,
Bishop-Suffragan for East London.
Stainforth House, Upper Clapton, N.E.

TITHE RENT-CHARGE.
Sir,—I find that the value of the tithe rent-charge for this year is only £75 8s. 3½d. per cent. The average value for fifty-six years has been £100 4s. 4½d., proving that the Commutation scheme was a fairly equitable one. But in the year 1878 the value of the tithe rent-charge was over £112 per cent. So the incumbent of a parish in 1892 will receive nearly 37 per cent. less than the incumbent of the same parish received in 1878.

Would it not be a fair arrangement if some body like Queen Anne's Bounty, or the Ecclesiastical Commissioners were empowered to collect all the tithes, paying each incumbent at the rate of £100 per cent? When the tithe rent-charge was above par, the excess might be funded; and when it was below par, the deficit might be made up from the accumulated fund.

Had this been done since 1836 every incumbent, during the last fifty-six years, might have received a uniform £100 per cent. per annum from tithes, and there would still have been a large sum in hand (after meeting all expenses) from accumulation-investments and interest. Instead of which, some incumbents had all the cream, while the incumbents of 1892 get the skimmed milk.

I believe the Ecclesiastical Commissioners and the Governors of Queen Anne's Bounty do act on some such principle as I suggest, in the management of their royalties and other properties.

A POOR PARSON.

P.S.—Would it not be wise and generous of the Ecclesiastical Commissioners to make up the deficit in the tithes from their "Common Fund?"

DOUBLE ACROSTIC.

ACROSTIC RULES.

A Prize of One Guinea is given every month for the successful solution of the Acrostics appearing in the *John Bull*.

The present monthly competition will include the Acrostics that are given on Jan. 2, 9, 16, 23, and 30.

At the end of the month, in case competitors tie, they will proceed to guess off the ties, being debarred from prize-winning in the fresh monthly competition so long as they are engaged in contesting the ties.

No competitor can gain more than two Monthly Prizes in the course of the year.

All solutions must be forwarded not later than the Monday week following the appearance of the Acrostic addressed to the ACROSTIC EDITOR of the *John Bull*, 6, Whitefriars-street, Fleet-street, E.C., and signed by a pseudonym of not inordinate length.

Alternatives to the number of three are allowed.

All solutions received are acknowledged, whether correct or not.

ANSWER TO DOUBLE ACROSTIC, No. 1.

(JANUARY, 1891.)

1. G	U	P
2. O	PORT	O
3. L	IBERA	L
4. F	ANDANG	O

LIGHT 1.—Anglo-Indian term for gossip.

Solutions have been received from Molly, M.A.E.B., Etak, White Hat, Edith, The Owl, Boozlewx, Dunston, and Erica.

JULY TIES.—Only E.A.F. has forwarded correct solution and wins the prize, and is requested to send name and address for publication.

OCTOBER TIES.—Only Chameleon has forwarded correct solution, and wins the prize, and is requested to send name and address for publication.

DECEMBER TIES.—Only Garbir has forwarded correct solution and wins the prize, and is requested to send name and address for publication.

ERICA. You are duly credited with No. 1.

ETAK. Lancashire clog dance.

DOUBLE ACROSTIC, No. 3.

(JANUARY, 1892.)

PROEM.

Thus commence, then you may take
Various courses till an end you make.

1.

A naval hero that France esteems.

2.

Not the least this of Russian streams.

3.

Poison is thought to wait around.

4.

Easter than practice always found.

JOHN BULL.

LONDON, JANUARY 23.

Among the many stories current about the lamented Duke of Clarence when a boy was an amusing tale about a certain letter from the Queen to Prince Albert Victor, which realised the sum of £16 at a recent sale. It appears that his Royal Highness when a boy found himself, like other boys, short of pocket money, whereupon he wrote to his grandmamma to ask for further supplies. These, alas! were not granted; but the letter of advice which the youthful spendthrift received instead was written in Her Majesty's own handwriting, and might therefore on that account be said to have "money in it." Her astute grandson, adds the veracious chronicler, accordingly disposed of it for the sum of 30s., and the buyer's investment seems to have turned out a very profitable one.

Any amount of amusing stories have been told of Prince Eddie's undergraduate days. Perhaps the best is that which relates how Dr. Thompson, the Master of Trinity, showed the Royal freshman a portrait of himself by Herkomer. "Another old master?" the Prince is said to have innocently asked. The late Master's reply is not recorded; but it is said that he often told the story with keen enjoyment.

Among other stories of the Prince's Cambridge days, the following is believed to be authentic. His Royal Highness, with pardonable and intelligible pride in understanding something of the way to manipulate some boating gear, was giving some advice to a comrade more familiar than himself with boating ways. Whereat the latter, intolerant of any assumption of superiority not based on its possession, burst out, "You teach your grandmother —," and then sank into inglorious silence, quite appalled at the majesty of the name he had so lightly invoked.

Among the Prince's letters of congratulation on the occasion of his coming of age, not confined to the great ones of the land, was one from a lad, ten years of age, at one of the Liverpool elementary schools. "May it please your Royal Highness," he wrote, "that I, a little school lad, may be permitted to wish you many happy returns of this, your great birthday, and in doing so, I pray that your noble parents and yourself may long be spared to follow the example of our great and good Queen, for what would England's history be to us English boys without its Kings and Queens?" This schoolboy letter received prompt attention at the Prince's hands, his reply, by next day's post, being in his own handwriting thus: "January 9, 1885, Sandringham, Norfolk.—Prince Albert Victor thanks Master B. H. for his letter of congratulation on his birthday, so very neatly written. He is very glad to hear that Master H. likes the study of history, and he hopes he will continue to make progress in it."

Here is a pleasant little picture of the Duke of Clarence, as he appeared before his Indian tour, at home at Sandringham. "Prince Albert Victor, or 'Eddie,' as he is called at home, gives himself none of the airs and graces, nor is he referred to in the family as a young man whose future métier is presumably that of King of England. Perhaps his mother has a little penchant for her first-born, but the Prince of Wales is 'a sober man among his boys,' and though he likes them to go about shooting with him, and generally to share his outdoor pursuits, does not countenance the utter liberty and independence so often affected by the youth of the period."

From the formal round of institution opening and banqueting the Duke has occasionally found time to snatch a rest on a canoeing expedition—in the summer of last year, for instance, he chose that luxurious mode of touring up the river Usk. As an instance of the popularity he won during a stay at

York, it may be mentioned that whenever he attended the Minister he always refused to have a special stall retained for him. He used to walk in and take his chance of a seat with all the other worshippers.

In 1890 the Duke, then Prince Albert Victor, visited Newcastle, and was present at the running of the Northumberland Plate. While passing along one of the streets, accompanied by two or three town dignitaries, a ragged, haggard man accosted the party and solicited alms. One of those present waved the intruder away, but the Prince with a smile, interposed. "Stay, do not turn him away," he said. "Let us hear what he has to say." The company were silent, and the man immediately launched out into a recital of his woes. He had a sick wife, and had been ailing himself and out of work. Some members of the party scouted the idea; but the Prince, with a kindly glance at the wretched figure before him, drew out a sovereign and sent the poor man away happy.

Once in the course of their duties as midshipmen during the cruise of the *Bacchante*, one of the Princes, apparently Prince Albert Victor, had to board a P. and O. mail steamer at Adelaide as the midshipman in charge of the guard-boat. In the course of conversation on her deck one of the officers remarked "what a nuisance it is that the Princes are going to Adelaide with us." "Yes," replied the Prince addressed, "I quite agree with you; it would be." "Shortly afterwards," adds the diary, "when the officer of the guard came up and introduced us, we had a good laugh."

The Prince joined the 10th Hussars in 1883. When he had learnt his drill and duties his promotion was rapid, but, as he was supernumerary to the strength, and as his promotion was Royal promotion, it did not interfere with that of his brother officers. He was devoted to his regiment, and was most popular with both officers and men. The softness and kindness of his nature made this natural. His popularity did not depend on his high position; it was his nature which commanded affection. No man was ever more beloved by his immediate relatives. His servants and dependants adored him, and his friends and companions were devoted to him. As for his amusements, he was fond of hunting, and he was a proficient horseman, probably the best of his family. When quartered at York he hunted regularly with the York and Ainsty, the Bramham Moor, and Lord Middleton's hounds. In the neighbourhood of York he became most popular, and his death will be a great sorrow to a host of friends there. As a shot he was greatly above the average. Shooting was the sport he liked best, and at which he most excelled. There are, probably, not two men in England of his age who could have competed with him, and with increased experience he would undoubtedly have held his own with the best. The racecourse, from a gaming point of view, had no attractions for him, but his love of a horse made him like to see a good race. He always ran a horse of his own in the regimental steeplechases, and last year he was most anxious to ride it himself; but parental solicitude intervened, and he did not do so. In the annual point-to-point race, however, he always rode his own horse, and on one occasion, when the race was held over the stiffest part of the Marston Vale country, he ran in a very large field of nineteen brother officers, many of whom were men of large experience in riding races. The Prince looked very well on a horse, and was certainly very fond of the animal. Though he never gambled and had no liking for it, he was a regular player at the regimental whist table, and played a fairly good game. He was a remarkably abstemious man. At dinner he would have a glass of champagne, which would often remain half full at the end of the meal.

The Duke of Clarence's very first speech seems to have been that delivered at the Cambridge Guildhall in May, 1884, at the first foundation of the Toynbee-hall movement. The following is its conclusion:—"I am sure Cambridge men will be only too glad to bear a hand in this good work, more especially as its main object is to help those who are wishing to help themselves. All such help, given in a brotherly spirit, not only blesses him who receives, but also

him who gives; and this work done by University men in Whitechapel and Stepney thus induces wider sympathies, and opens up a broader view of life to those engaged in it than it is possible for us to obtain while living in the West-end of London. We must all see, I am sure, that nothing is more necessary for building up a healthy commonwealth than that all classes or parties, whether political or religious, should join and unite together in the attempt to better, not only each other, but the whole. It is because this present movement, started by the University of Oxford, and now to be joined by the University of Cambridge, endeavours to do this, and to help in the physical, moral, political, and intellectual bettering of our fellow-countrymen in the eastern parts of London, and to make them thus worthier citizens, not only of the great metropolis, but also of our wider England to which we all alike feel such devotion, that I, for one, give its supporters my heartiest sympathy."

In a seasonable article on the political situation the *Quarterly Review* observes:—"Not a few County Members of what we may venture to describe as 'the good old school' have intimated their intention of retiring at the close of this Parliament, being led to take that course by considerations which neither we nor our readers could find any great satisfaction in discussing. That other candidates will come forward to fill their places we do not doubt, but it is not to be denied that the change which is going on is in the direction which Mr. Gladstone long ago dwelt upon with regret—namely, of deterioration in the *personnel* of the House of Commons—rather than of a return to the traditions of the better days when every man thought it an honour to sit in Parliament, and when its rules and customs could not be violated without entailing on the offender a certain loss of character and position. All that is now chiefly a matter of the past. The House of Commons may, and for some time to come almost certainly will, grow more and more powerful, but it will undergo a rapid and thorough change in the elements which compose it. Members who retain their seats for more than two Parliaments will become comparatively rare. In the Parliament of 1885, to which the present succeeded in less than six months, there were 352 members who were not in the previous Parliament, and most of them were entirely new to public life. Further great changes took place in the Parliament with which we have still to do. But never, so far as we can ascertain, have there been so many voluntary resignations as those which will take effect at the next Dissolution."

Here is a significant suggestion which occurs in the same article in the *Quarterly*:—"It seems pretty certain, unless we are to regard Mr. O'Brien's revelations as altogether fictitious, that Mr. Gladstone has not been unwilling to enter into a sort of informal understanding with the Nationalists. The Parnellites have stated that Mr. Dillon and Mr. O'Brien received written communications from Mr. Gladstone, Mr. John Morley, and other Liberal leaders. It has also been stated that the concessions made by the Liberal leaders included the disbandment of the Constabulary and the transfer of the land question in all its bearings to the Irish Parliament. . . . There is good ground for the belief that so determined an opponent of Mr. Gladstone and the Liberal party as Mr. Davitt would not suddenly have sworn allegiance to them if something had not happened to satisfy him that they meant 'to give freedom to his fatherland.' Mr. Davitt has never until now professed the least degree of confidence in the Liberal party or its leader. It would be interesting to know what has brought about his conversion. Be it what it may, the main body of Mr. Gladstone's followers have been kept in complete ignorance of it."

This is what the *Quarterly Reviewer* says of Mr. Goschen's monetary proposals:—"For our parts, we suspect that nine persons out of ten will show a preference for gold over paper, and choose the clean shining sovereign rather than the dirty and evil-smelling strip of paper. We greatly doubt whether Mr. Goschen's device would accomplish the purpose for which it is intended. . . . Are the people generally ready for a change of any kind in the circulating medium? It is more than doubtful. Trade

is anything but good, and we have no doubt that even such a measure as the Conversion of Consols—fully justified as it was on 'scientific' grounds—has created a feeling of soreness in many minds. For, to begin with, it has greatly lowered the price of Consols, thus causing a loss of capital to thousands of persons who have been obliged to sell out a portion or the whole of their holdings; and in the next place it has not only lowered the rate of interest on Consols, but upon money generally. Therefore, we fear that the great body of the people are not at all grateful even for the Conversion of Consols; and when they are told, what is unquestionably true, that the country saves money by it, their answer is that they have not been benefited. Their share of taxation is not perceptibly lighter than it was before, and the Income Taxpayers, composed in a very large degree of persons of extremely limited resources, are especially angry on this point. Mr. Goschen has lowered the tax, it is true, but not enough." Many things go to decide a General Election which stand outside the great question of the day. We may suppose, for example, that the Income-Taxpayers feel not only sore, but revengeful, and stand aloof in large numbers from the contest. The effect would doubtless be to bring disaster upon the Unionist party, without any reference to its general policy, or to the dangers which would surround a rash attempt to re-open the Irish question. Many people forget how small a number can decide the fate of a Ministry or a party. In 1885, for instance, the total vote was upwards of 4,000,000. The aggregate majority gained by the Liberals was only 300,000, and this gave them eighty-three seats more than the Conservatives in the House of Commons. No wise Government will wilfully or carelessly estrange from it any class of the community.

The *Quarterly Review* thus animadvert on Mr. Gladstone's bait to the agricultural labourers:—"What local body would dare to undertake all the risks and responsibilities inseparable from the project of letting land at a profit and looking after the tenants? How would it be able to regulate competition, to satisfy all demands and claims, to collect rents, to meet the exigencies of bad seasons? How would it act when the holders of the land could not pay the prescribed rent? How would large defaults be made good? When the crops were destroyed by unfavourable weather—a thing of common occurrence enough now—what measures of relief would the 'public authority' be able to adopt? Almost any day when we take up the papers we may read that some landlord or other has made an abatement on his half-year's rent of from 25 to 50 per cent. Would a public authority do that? In the first place, it could not, unless the State placed a large reserve fund at its disposal to enable it to meet such emergencies.

"But, according to Mr. Gladstone, who is never so happy as when he is building castles in the air, the small allotments could not fail, because the profits would be so large. 'As far as I have seen,' he remarked, 'the estimate of £10 an acre of substantial profit to be effected from these small holdings is not an unreasonable estimate. It is quite as likely, with an industrious man, to be below the mark as above it.' And this profit is to be gained from land worked without any capital. It would be interesting to hear the comments of practical farmers, or even of labourers who already have small allotments, on this amazing calculation. If £10 an acre of clear profit can be gained by the exercise of mere manual industry, how is it that the land is passing out of cultivation, and that thousands of acres are almost literally going begging? Has any labourer with a small allotment made this profit on an average of several years? In travelling through the country, and looking out of the windows of a railway-carriage, we may see how rapidly the small-allotment system is spreading. Landlords almost everywhere are quite willing to place facilities in the way of their work-people or their neighbours obtaining a few acres on very easy terms. It pays better to let the land in this way, no matter at how low a rent, than to suffer it to lie idle, or to cultivate it under a bailiff. These small holdings enable an industrious man to keep his own table supplied with vegetables, and perhaps to send something to the nearest market. But this can only be done by lengthening the hours of daily work,

and in the end nothing equivalent to £10 per acre of profit is secured. It is only in dreamland, where the agriculturists wandered in company with Mr. Gladstone last month, that money is thus easily obtained."

The Rev. John Sheepshanks gives in a recent number of the *Newbery House Magazine* an interesting description of a visit to Kuren, the sacred city of the Mongols. He says:—"The town is singularly built, being formed of a large number of enclosures, varying in size, and all surrounded with high wooden palisades. These wooden walls vary from eight to ten or twelve feet in height; so that, the houses being very low, those of the Chinamen being only of one storey—nothing of them can be seen from outside, except, perhaps, just the ridges of the Chinese houses. As these enclosures adjoin one another, they formed streets, or, rather, unpaved roads, often very muddy, and are entered through a gate, roughly and squarely made. When you enter one of these enclosures you will find one or two Mongol huts, or a low Chinese house, built in what we call the pavilion style, or perhaps an idol temple. The Mongolian huts, or 'gurus,' are beehive-looking structures, in form very much like the pictures that one often sees of the tents of the Esquimaux. In shape they are circular, with a wall about 5 ft. in height, and conical roof. The framework is made of sticks of wood, placed lattice-wise, imported from China or Siberia—for there are no trees upon the Steppes—and is covered with felt kept down by cords. There is no chimney, but a circular hole at the apex of the roof, to allow the smoke from the argol (dung) fire to escape. The temples are made of wood, and in their ground-plan bear a resemblance, perhaps merely superficial, to the construction of the Greek churches. In the porch there are one or two large prayer-cylinders, perhaps five or six feet in height. In the drums of these there are fixed spokes of wood, to which every one gives a push as he goes in or out; so that they are usually found slowly revolving. The main body of the building, the hall of assembly or 'nave' as we should term it, is rectangular, usually square, in shape, festooned with cloths, and banners hanging from the roof, upon which are depicted the effigies of the Buddhas and Demons. Drums also are suspended from the roof, which are beaten from time to time. At the opposite side of the hall of assembly from the porch is the shrine; or very commonly this is in a separate compartment, connected with the hall by a short passage. Here, perhaps in a case, are the images of the gods, and upon an altar-table little brass cups filled with offerings—wheat, millet, rice, and butter. In the large hall, or 'nave,' the visitor will probably at any time find three or four Lamas of the poorer sort, with their shaven heads and loose, dirty garments, sitting cross-legged on the floor, having their books of prayers, shaped like long, old-fashioned music-books, before them on a low desk, growling, or rather bellowing, out the sacred formulas in their hoarsest bass, as though they would be 'heard for their much speaking.'

"These Lamas, who form such a large part, it is said more than a moiety, of the male population, are the least prepossessing people that one meets with in Mongolia. They are lazy, inquisitive of course, like all the other Mongols, very dirty, and frequently supercilious and domineering. In appearance they differ only from the laity in having the head entirely shaved; whereas the layman, though having his head partially shaved, wears a short pigtail from the crown. Their recitation of the prayers (so-called), which are written in Thibetan, the sacred language, of which many of them do not understand a word, is utterly formal, and, if there be no witnesses present, often unreal and irreverent to the last degree. They will frequently break off their recitations to chatter and laugh, and sometimes about out mere gibberish, 'vain repetitions' indeed. Being on one occasion alone in one of these temples along with a single Lama, who was as usual pretending to growl out his prayers, I listened attentively, and found that he was in fact saying nothing but, 'Hum, hum, hum, ha, ha, ha'; and upon my approaching him, and asking him the names of the various divinities depicted on the banners, he talked and laughed aloud, and felt my garments, and wanted to know their price, and all about them. Externally the great hall of the temple is roofed over with a large dome, made of a framework of wood covered

with canvas; so that at a little distance these temples appear not unlike large tents, such as are sometimes used in country places in England for the performances of a circus. In this strange city the most singular feature to the eye of a stranger is perhaps that presented by the mechanical contrivances for prayer. Over the gate of each of the enclosures, between the cross-pieces, there is fixed a good-sized prayer-wheel, to the drum or cylinder of which two or three small sails are attached, similar to those that are fastened to the children's toy wind-mills in England. These are caught by every passing breeze; so that, especially when a strong wind prevails, the rapidly revolving cylinders cause a perpetual whirr throughout the place. There are also numerous poles erected here and there, with streamers, upon which the sacred formulas are written; and as the wheels revolve, and the streamers flutter in the breeze, continual prayers and aspirations are supposed to be ascending to the Buddha world. I was very wishful to obtain one of these prayer-cylinders, but for a considerable time was baffled in my object, as it is strictly forbidden to the Lamas to sell them. However, on one occasion, finding near one of the temples a receptacle for the worn-out paraphernalia, and grubbing about to see what I could discover, I fished up, along with old banners and pictures of the Buddhas and Demons, some of which I still possess, an old broken prayer-wheel. An inquisitive young Lama coming up at the moment, I told him, in answer to his questionings, that I wanted a prayer-wheel, and would give him a good sum for one. Looking round cautiously to see that no one was within earshot, he promised that he would try to get one, and bring it to me at the Russian station where I was staying, at a little distance from the town. Accordingly, the next night, long after dark, having muffled himself up to avoid recognition, he brought in one of the common hand prayer-wheels, which is before me as I write. It is 13 ins. in length, and consists of three parts: a wooden handle or stick, terminating in a long iron spike; the cylinder made of copper, 4 ins. in diameter, perforated with a hole through which the spike is passed, and a brass knob which secures it there. From the external face of the cylinder there hangs a heavy knob of copper by a string, which, when a rotary movement is given by means of the handle causes it to revolve more readily. Within the cylinder there is, I know, though I have never opened mine, a long, narrow coil of paper, upon which prayers are inscribed in Thibetan characters, probably the famous formula, said to have been given by Abida to Ariabolo, that therewith he might assuage the vices and passions of men: 'Om Mani-padme Um'—'Glory to Padma-páni.' This, perhaps, will be inscribed very many times upon the scroll. There is a correct way of holding the prayer-wheel. The thumb should not be extended up the stick, but tucked in under the fingers, and it is usually revolved from left to right. The vulgar idea is, I suppose, that the use of the prayer-wheel is merely that of indolently saving the trouble of saying the prayers, but this is a mistake. The magical formula is usually repeated aloud while the wheel is being revolved, and sometimes, by means of a rosary held in the left hand, the revolutions are duly recorded. On one occasion, when crossing Shamo, a poor Mongol woman asked permission to accompany my caravan through a part of the night. For four hours I walked behind her, beside the ungainly camels, over the soft silent sand, with the starlit sky above, and the desert stretching away on either side into the obscurity, and all the while she spun her prayer-wheel, and chanted to a monotonous tune, in her soft woman's voice, the 'Om Mani-padme Um.' Never for a moment the wheel was still. Occasionally she would speak to my two Mongols, or make replies to them; but excepting during these breaks, she never once ceased her chant—'Om Mani-padme Um.' The esoteric idea is that, as at each revolution of the cylinder this formula is shown to each point of the compass, to the four corners of the earth there is exhibited the glory of Padma-páni, the heavenly lotus-bearer.

"I was hugely delighted during my stay at Kuren to hear that the great Lama, being about to remove to his country-house, would come forth to be adored by and to bless his devoted people. When the appointed day arrived, having driven into Kuren, accompanied by a young Russian, I made my way to

the palace of the Khutuktu. On our arrival before the gate, at about half-past ten a.m., we found that the ceremony was not expected to take place till nearly noon. We found plenty of amusement, however, during the interval, in looking upon the scene around us. There were brown, dirty, ruddy Mongols from the country, come on pilgrimage: and country-women, rich and poor, the former decked out in all their bizarre finery. In the midst of the throng there was a spare, ascetic-looking Manchurian Lama, who attracted much attention, sitting cross-legged on the ground, clothed in red, with a yellow hat much like that of a mediæval jester, revolving his cylinder with his rosary in his left hand, chanting out his monotonous prayers. Costumes of many patterns and various colours and fabrics; silks of blue and red; rough, simple shepherds in sheep-skin frocks, oddly-shaped hats, and heavy felt boots; Lamas in red flowing garments and wonderful yellow hats of different shapes—round, helmeted, and crested; such were some of the objects that struck the eye.

"Taking out my note-book, I made a few sketches of some of the strangest figures; but this I had to do very cautiously, as some of them, especially the women, evidently resented what they regarded as a liberty. At length there was a stir among the people, which showed that the eagerly-expected ceremony was about to take place; and they all moved off to an open space in front of an enclosure near the palace. After a little while the gates of this enclosure were thrown open, and a small decorated pavilion was discovered inside, with a highly ornate chair, in which the great one was to sit. The pilgrims were all arranged in three or four broad rows across the open space, and sat down thickly upon the ground. We walked off to the gate of the palace enclosure, from which, we were told, the Khutuktu would soon issue. Presently a small procession of Lamas arrived, and took up their position at the same spot. There were two men having long strips of fur, which they wore somewhat as the Eastern deacons wear their stoles, over the right shoulder, and hanging down towards the ground. There were two men in huge yellow woollen helmets, bearing trumpets shaped like flageolets; and a number of Lamas, advanced in life and of high position, in large gilt processional hats. One Lama bore a lofty round canopy of yellow silk, like a large umbrella with long hangings. Other Lamas of high degree bore a sedan-chair covered with yellow stuff. Shortly after this procession had taken its place the trumpets were sounded, and all eyes were turned towards the gate, which, up to this time, had been shut. It opened, and there came out a group of high Lamas, all in bright red flowing silk robes, and among them the god himself, who immediately took his seat upon the sedan-chair and was lifted up by the Lamas appointed for the purpose. He was a stout man, with a large, round, shaven, good-humoured face, not wanting in intelligence, but with a smirking and consequential expression. I should have guessed him to be about thirty years of age, but, in fact, he was only twenty-one: the time, therefore, of his fateful journey to Tibet was not far off. The trumpets continued blowing, the procession started, and soon entered the enclosure that I have mentioned. To the gate of this we hurried in time to see the great Lama take his seat upon the chair of state. All caps were taken off, the Khutuktu alone remaining covered, and a chosen few were ranged before him. These were they who obtained the privilege by valuable gifts. The presents of rich Mongols are, I was told, often very costly. I saw one man, only meanly dressed, carrying in a silver plate, shaped like a crown and elaborately carved, as his offering. These favoured ones were placed before the great one, and all, both men and women, took off their hats, which were held by the attendant Lamas, and received the much-valued benediction, the while prayers were chanted out in the deep bass which the Lamas cultivate, and handfuls of corn were thrown up into the air. We were standing at the gate during this ceremony not being allowed to enter. While there, the Umban and other mandarins, clad in rich garments of blue silk, their hats adorned with buttons that denoted their rank, and peacocks' feathers—a decoration conferred by Bogdo Khan—passed in and took up their positions not far from the throne. But they were evidently quite subordinate personages. When the favoured ones had

received their special blessing, the trumpets were again sounded, we were requested to move away from the gate, and the great one came forth. First stalked the two Lamas with their so-called stoles of fur; next the two trumpeters in their helmets; then one or two Lamas; then one bearing a censor; then the sedan-chair with the god lifted on high on the shoulders of the Lamas. A few more Lamas and the Mandarins closed the procession which moved, not quickly, but not very slowly, down the ranks of people kneeling or prostrating themselves upon the ground. Each person, man and woman, had a small silk handkerchief, which he or she had brought as an offering, for they were all quite poor people. These were collected by the attendant Lamas. The great one held a long strand or rein of silk in each hand, which he twisted round as he was borne along. Each strand was tied to the handle of a wand borne by a Lama walking on either side. To the other end of this wand there was attached a small bunch of silk ribands, and with this, as the procession moved onwards, the Lamas touched rapidly the bare heads of the people, they at the time, poor things, holding up their hands with the palms pressed together as if in prayer, and with a rapt, awe-struck expression upon their simple faces. Thus, through the medium of the wand and the silk strand, each person was for a brief moment brought *en rapport* with the incarnate god. He in the meantime looked round with much indifference and complacency. As he passed near me and my companion, he looked at us, as we stood, with some displeasure, and prudence whispered that it might be safer to kneel, or at least incline one's head; but the prudence of my reflections was counteracted by the British obstinacy of my knees; I felt that it could not be done; and doubtless recognising that we were not of his people, the Lama's expression quickly changed to a stare of eager curiosity, and I, for my part, returned his gaze with some curiosity and yet more sadness. Thus the ranks were all passed through, the trumpets blowing lustily all the while, and the great one returning by the way he came, the walls of the enclosure once more hid him from our view."

An anonymous writer contributes to the *Atlantic Monthly* some recollections or stories of the public prayers of the Puritan fathers of New England. In a Maine town, near the sea coast, was one of many communities where the men were, so to speak, a cross between farmers and sailors, and where, as a natural consequence, the cultivation of the soil was somewhat neglected. The minister of a neighbouring town exchanged with the minister of this community, and as a drought was upon them, the people sent him a request that he would pray for rain. This he did as follows:—"O Lord, Thy servant is asked by this people to pray for rain, and he does so. But Thou knowest, O Lord, that what this soil needs is dressin'." A member of a certain Massachusetts parish, prominent for his thrift and personal consequence, was also noted for his overbearing assumptions and pompous airs. Under the distress and fright of a dangerous illness, he "put up notes" on several successive Sundays, and after his recovery, according to usage, he offered a note, to be read by the minister, expressive of his thanks. The minister was somewhat "large" in this part of his prayer; recalling the danger and the previous petitions of the "squire," and returning his grateful acknowledgments with the prayer that the experience might be blessed to the spiritual welfare of the restored man. He closed with these words: "And we pray, O Lord, that Thy servant may be cured of that ungodly strut so offensive in the sanctuary." Dr. Barnes, of Scituate, had for a parishioner a rich, but hard, grasping, penurious, and quarrelsome man. In course of time he died, and at his funeral the minister dealt with him in no gentle phrase. The next Sunday the bereaved widow came herself to the parsonage, bringing the usual 'note,' and at the same time preferring an earnest request that as the minister had already given her husband such a raking at the funeral, he would quietly pass him over in his prayer. She added that her husband had always been kind and good to her and to his family. "Well, well, we'll see," said the aged and venerated pastor. His curt relief of himself in his prayer was this:—"Thou knowest, O Lord, that Thy departed servant was a good provider for his family; but, beyond that, his friends think, and we think, the less said the better."

Sir Henry Pottinger, among some other Norwegian hunting reminiscences of last autumn in the *Fortnightly*, relates the following:—"After a long and fruitless search we were shutting up our glasses when it occurred to me to ask Elias how long he supposed it might be since the bear made the signs we had seen below. The narrow, gloomy gorge seemed to me a haunt so suitable to the beast that I felt he ought, as a matter of duty, to be there. 'Fourteendays or more,' replied the Lapp, as he rose from the moss; 'but after such rain who can say? Nevertheless,' he added, in a few seconds, and with his usual low quiet tone, 'there is the bear now!' And there he was, sure enough. High on the slope under the black cliff, and, as far as I could guess, between 400yds. and 500yds. away, the carnivorous vegetarian was grubbing about amongst the herbage, looking, as I thought, very small and insignificant. Down dropped the Lapp, out came the glasses again, and we lay flat on our faces to inspect him. Just then an eddying wanton gust, the frequent bane of the hunter in a mountain-land, swept past us round the hollow of the glen and upwards to the black cliff, bearing with it a whiff of humanity as instantaneously caught as is the image by the plate of the camera. We saw the bear raise his head, sniff the air, and then start to run along the slope. 'He is aware of us,' whispered Elias, 'you must shoot at once.' 'He is a mile off,' I murmured, with some excusable exaggeration. 'Shoot, nevertheless,' urged the Lapp; 'shoot! it is the only chance.' I felt that it was, and a very poor chance too. The bear had a considerable distance to run before he could reach any covert, and I did not hurry my shot. Resting the rifle, as I lay, on the mound of moss, and putting up the sight for 400 yards, its longest range, which had more than once done good service, I took the bead full, and, with a most careful aim, pressed the trigger. For all my care I had the least possible expectation of influencing the bear's movements, beyond making him run faster. But, to my surprise, directly after the shot he abandoned his horizontal course, and began to bustle straight down hill in such a headlong, reckless fashion that I dared to indulge a faint belief in his being hit. As this change of direction brought him considerably nearer, I took the sight fine for the second barrel, which was discharged just as he made a momentary halt on a narrow ledge of rock. I believe the bullet to have struck the stone in front of his nose; anyhow, I was intuitively aware at the instant that I had held too far forward. The smoke hung heavily round the muzzle of the rifle on its rest of wet moss, as the bear plunged off the ledge into the bushes below, and thereby losing sight of him altogether as I lay, I rose to my feet to put in fresh cartridges. 'Be ready,' said Elias, 'he is still coming down;' and even as I was closing the breech the Lapp dropped his habitual whisper, and exclaimed almost loudly, 'Here he is!' In and out of the ravine, and through the intervening wood, that bear, wounded as he was to the death, must have galloped like a race-horse; and now, as Elias spoke, he broke at the same pace from the covert on to our little platform, apparently charging straight at us. But the sight of two men and a dog—Passop, so steady and mute to elk, but unaccustomed to bear, was barking furiously—caused him to swerve slightly to the left; and he was passing at the distance of 15ft., his head and chest slewed round towards me, when I threw up the rifle and fired at him as one often fires at a rabbit, with a timed snap-shot, and for all the world like the little rabbit when hit well forward, the big beast turned clean head over heels, and lay motionless, stone dead on the instant. It proved to be a she-bear. We found that the first bullet had gone clean through her, inflicting injuries that probably incapacitated her from travelling up-hill. The last shot had entered in front of the shoulder at the junction of head and chest, and the ragged lead rested against the skin of the opposite side. Her skin was in splendid condition. From the tip of her black nose to the point where a tail ought to have been, she measured 5ft. 8in., and, if minded to stand on her hind legs, would have attained a stature of well over 6ft., her body weighing about 350lb."

The Bishop of Gloucester and Bristol in the course of his annual letter to his diocese alludes to the Declaration on Holy Scripture which has attracted

so much attention. His Lordship says:—"Such a declaration has not been uncalled for, and its substance is helpful and true. What the signatories desired to say, as must be plain to every fair and serious mind, is this—that the Scriptures of the Old as well as of the New Testament are to be recognised by all faithful and loyal believers as what our Prayer-Book declares them to be, God's most Holy Word; and that a criticism, from whatever cause emanating, that can be fairly shown to impair or obliterate such a recognition, and to leave open to possible imputation of error, the words of the dear Lord Jesus Christ Himself, is to be shunned and to be condemned by all who believe in Him, and who love him. This is plainly what those who have signed the Declaration, constrained by their very vows, have solemnly desired to say. Whether they have made this plain in every clause of a long document, whether that document has been happily or, as some have not scrupled to say, unhappily worded, I must leave to the very unedifying criticism that is now exerting itself on this subject to settle to its own satisfaction. That the Declaration will have far-reaching effect is not only possible but probable. That a cleavage in modern Christian thought as regards the nature and authority of Holy Scripture has now commenced and will widen is also probable; but for this cleavage, when truthful history is written, not this Declaration but the publication which called it forth will be held to be morally responsible."

At a recent meeting of the Bath Literary and Philosophical Association Lord Justice Fry delivered a lecture on the conversion of Britain to Christianity. He said: "Sometimes we thought of the mission of St. Augustine to England as if it were the real introduction of Christianity into this country. If they carefully observed the condition of things at the time of his landing, they would find reason to modify, to a certain extent, that general and popular view. With the view of assisting their memory in that lecture he had put before them two or three tables. The date of St. Augustine's landing was the end of the sixth century, A.D. 597, and he would ask them to consider briefly what was the political and ecclesiastical condition of England at that date. The Lord Justice then directed the attention of the audience to a map, showing the disposition of the different races in Britain at this period, reminding them that the Saxons had advanced from the east of England westward as far as Bath, the Celts occupying Wales, Devon, Cornwall, and part of Somerset. He particularly pointed out that in Scotland, Argyshire, and that part of the country, was inhabited by the Scots, who had come over from Ireland, and the remainder of the country by the Picts. Going back to the original British Church in England, the lecturer said we had reason to believe that at any rate there was in existence a Church in this country about the second century. The history concerning it at an earlier was little other than legendary. St. Paul, St. Peter, and Joseph of Arimathea have all been claimed as founders of that Church. But we did find, undoubtedly, history of a Church at the beginning of the fourth century; we found fathers present at the Council of Arles, and we found them journeying as far as Jerusalem, and their entertainment there by certain English ladies, who had settled in Jerusalem, showing that the habit of making excursions to the East was not a new one to the inhabitants of this island. Later on, at the beginning of the fifth century, we got the fact that Pelagius was a British Christian, and the expedition of two French bishops, Germanus and Lupus, to this country with the view of confuting the teaching of Pelagius. Then, in 449, came the landing of Hengist and Horsa, which was of tremendous importance, for the advent of these savages, these heathen, extinguished any trace of civilisation, and with it any trace of Christianity, throughout the greatest part of the British island. We knew something of that terrible invasion; they recollected the account given in the Saxon Chronicle of the slaughter at Pavese, where not a single person was left living. Historians differed as to how far that Saxon invasion did extinguish the Celtic population, and there was a great deal to be said on both sides. In Bath itself, there was a very striking illustration of the onslaught; we know that the inhabitants, Celts, were destroyed, that the baths which existed in the Roman times were laid

low, and the bird's egg, which he supposed was still shown in the Pump Room, was a proof of the desolation which followed the capture of the city. The same story was to be found in the ruins at other places, how human beings took shelter in the hot baths underneath their floors, and evidently were killed there. This incursion swept before it all the Roman civilisation, all the arts and sciences which Rome had brought, and which, to some extent, must have been adopted by the Celts, and substituted for it the heathenism of the Saxons. But still the Celtic Church was keeping its hold all through Somersetshire, all through Devonshire, all through Cornwall and North Wales, and probably in a large portion of Strath Clyde.

"The lecturer then turned the attention of the company to a British church, which had been founded in the year 400 by Ninian at Witherne, in the South of Scotland. Ninian was a Christian, who came over from Gaul, and was said to be a nephew of St. Martin of Tours. He established a Christian settlement at Witherne, but how far he succeeded the Lord Justice said he did not know. What he did do probably was a good deal undone by the incursions of the heathen Picts. It seemed that before the landing of St. Columba in Iona, Christianity had been introduced into the South of Scotland. Another effort had occurred about the year 420, Palladius, who had been sent on a mission from Rome, had been driven to the Scottish coast and landed at Fordun, in Kincardine. He was sent by the Pope Celestine, more or less in connection with the controversy with Pelagius. He ought to tell them that the monastery established at Witherne certainly exercised a considerable influence in Scotland, and was largely frequented by the Irish. There was a Christian settlement also before 600, made by Kintergen in Scotland. We found his influence exercised so far south as St. David's, and he was founder of the Cathedral-church of Glasgow. No doubt all these efforts were very small in comparison with the amount of heathendom with which they were surrounded, but we found these three independent attempts. Lord Justice Fry then alluded to the important part taken by the Irish Church in the Christianisation of Britain. The settlement of Scots from Ireland in Dalraida (Argyle and the neighbouring district) took place about the beginning of the sixth century, and sixty years after that occurred the arrival of St. Columba at Iona. St. Columba was a very remarkable character, a very extraordinary man, and here the lecturer turned to Bede's description of him. We had considerable writings by Columba preserved, many of them being poetry, expressing his attachment to particular places, and in addition we had a very interesting life of him, which was composed by his successor. Columba was born in Donegal, of noble family, and soon came under the teaching and influence of a certain St. Finian. He founded a monastery as what was now called Derry and thirty-seven other foundations. He had a passionate love of books and music, and this led to a quarrel with St. Finian, for it was stated that when on a visit to him he took a copy of a certain Psalter, which annoyed his patron. The dispute was referred to the king, who decreed that every calf belonged to it cow and that the copy belonged to the original. Apparently, Columba had to leave Ireland, and we found the island of Iona given to him by the Pictish king. There he laboured with efficiency and success till the end of his life, his labours resulting to a very large extent in the conversion of the whole of the Highlands of Scotland. With all his faults evidently he was a man capable of attaching to himself passionately those with whom he came into contact. He took part in the coronation of the King of Dalraida, and it was interesting to note that this was the first instance of a coronation. Our Gracious Majesty, he believed, could trace her descent from this King Idan. It was also interesting that the famous stone of Scone was used by Columba on this occasion, and from Iona was removed to Scone. The book which was the cause of Columba's quarrel with Finian was for many years carried as a sort of fetish by the O'Donnell clan in Ireland, and now, he believed, was in the possession of a member of that great family. St. Columba died in 597, the same year that St. Augustine landed on the coast of Kent. A vast impression had been made upon the Highlands, and the Pictish chieftains throughout these Highlands where many of them Christianised before St. Augustine landed.

"One point of great interest was to see the way in which the existing elements of Christianity in England ultimately came to the aid and support of the mission of St. Augustine in Kent. They recollected how he made an effort to bring the Welsh Bishops, he might say, into subjection, and how that failed either from the fault of the Welsh Bishops, from the fault of St. Augustine, or from the fault of both, which was more than probable. It was apparent that there was an intolerable hatred of the Saxons by the Welsh Christians, and they saw how that lamentable struggle ended in the massacre of a large number of Celts at Bangor ysgood. The Church, which had its settlement in Iona, had an enormous influence upon the development of Christianity in England. Practically, the mission sent northwards from Canterbury resulted in failure, and the efforts of the Roman mission from that place ended in very little more than the conversion of part of Kent of Middlesex, and perhaps of Essex. The effect of the settlement at Iona was brought about in this manner. One of the English kings, Oswald, had been a refugee in Iona, and when he succeeded to the crown of Northumbria he made efforts to introduce Christianity into his kingdom. St. Aidan, after another preacher had failed, was sent from Iona to carry out the desire of Oswald, and by him a great many were Christianised in the North of England. Therefore, the settlement of the Scots on the coast of Scotland was an important factor in the introduction of Christianity into this country. There was another effort to which he must refer although it was one of a later date. He alluded to the preaching of Birinus to the West Saxons, and it was to him that the Christianity of this part of England was due. He was a priest who came from Rome, but not directly and he was quite independent of the mission of St. Augustine. Birinus, with another priest came over from Ireland in 634, and the mission was of large extent. The bishopric of Dorchester, near Oxford, was founded, and reached from Oxford to Lincoln, being subsequently removed to the later city. South-east England was the last portion of the country to come under Christian influence, and this district was civilised by the preaching of Wilfrid. Thus they found that Northumbria owed its conversion mainly to St. Aidan, and in Mercia again they came across the influence of the Irish Church. The East Anglians had come under the teaching of Christians from Northumbria during the reign of Edwyn, Kent owed its conversion to the Augustinian mission, the South Saxons came under the influence of Wilfrid, and the West Saxons were converted by Birinus. In conclusion, the Lord Justice remarked that the mission of St. Augustine opened a direct means of communication between this country and the centre of civilisation, Rome, which was a matter of incalculable moment to England. It brought here Theodore of Tarsus, who introduced Greek learning. There came with Theodore, his two companions Adrian and Biscop, who founded the monasteries of Wearmouth and Jarrow. Architects were brought from Gaul to build churches, and expeditions were made to Italy for the purpose of bringing over books, and they brought to England what seemed to have been the finest library ever seen in the West of Europe at that time, the library which was open to the studies of Bede, and without which even Bede's industry and great acquirements would never have had the results they had. The remains of this library were now to be seen at Durham, and were so cared for in the last century that the nursemaids were allowed to cut the illuminations out of the books. In drawing his lecture to an end, Lord Justice Fry said he did not suggest we ought not to put great store upon the work done by St. Augustine, but we should not forget the work of others, many of whom laboured with great success."

A recent administration report from New Guinea, issued by the Colonial Office, contains an appendix on the scientific work of the year in the island. The first paper in this is a report by Baron von Mueller on the botanical specimens collected. He says that the increase in our knowledge of the Papuan flora, derived from Sir William MacGregor's collection in 1890, has been again important. Foremost as a result we learn from these contributions that a considerable number of Australian species of plants which, as such, were hitherto regarded as quite endemic, are likewise indigenous to the vicinity of the Mai-Kussa and Wai-Kussa in New

Guinea. Thus they occur precisely opposite to Cape York, from whence the seeds may have been carried across by migratory birds or perhaps by some other agencies. These, otherwise only Australian, plants may therefore not really belong to the primitive vegetation of New Guinea, though they are now established in such a way as not to admit of distinguishing them in regard to their origin from the great bulk of the lowland species, whether truly Papuan or simultaneously also Malayan. The occurrence has already been demonstrated of a number of lowland plants of specific Australian type in various parts of New Guinea. To these can now be added a number of others which are specified by Baron von Mueller. It can now be shown also that the cedar (or rather cedrel), of which many shipments have been made to Australian ports, is identical with the Singapore cedar (*Cedrela Toona*). The magnificent and renowned aquatic plant, *Nelumbo nucifera*, has now been located on the upper Fly River. Some other plants, unknown from New Guinea before, such as *Polygala chinensis*, *Salomonina oblongifolia*, *Sesuvium Portulacastrum*, *Leptospermum Javanicum*, and *Limnophila gratioloides*, are recorded in the Administrator's last collection, while some more are awaiting careful comparative elucidation before the fixing of their systematic position. Count Solms-Laubach, the monographer of Pandanus, has acknowledged the screw pine from Ferguson Island, in the Louisiades, as a new species under the name *P. Macgregorii*. An essay of Baron von Mueller on the highland plants collected during the year by Sir William MacGregor has appeared in the publications of the Royal Society of Victoria. But he was able to examine only a few of the ferns brought from the upper region of the Owen Stanley Range; among them, however, is the new *Cyathea Macgregorii*, which reaches a higher elevation than any other of the many kinds of fern-trees now known. To expedite the determination of their specific position, Mr. Baker, of Kew, has undertaken to define systematically the seventy species of *Ficoides* and *Lycopodiaceae*, contained in Sir William MacGregor's collection from the Owen Stanley Ranges. Mr. Baker regards nineteen of these ferns as new, and therefore, so far as our present experience reaches, as exclusively Papuan. These hitherto unknown species are comprised within the genera *Cyathea*, *Hymenophyllum*, *Dicksonia*, *Davallia*, *Lindsaya*, *Aspidium*, and largely *Polypodium*. The Curator of the Queensland Museum reports on the zoological collections. No new animal of the warm-blooded class has been met with during the year; perhaps those remaining to be found in the coast country are both few and rare. By way of compensation, however, certain Australian birds, the native companion, white ibis, and royal spoonbill, must now be included in the Papuan avifauna as at least temporary sojourners on the banks of the Fly River. It is noteworthy that these birds were found on the Fly River during the continuance in the north of Queensland of a drought which had driven them from their haunts proper and scattered them far and wide in search of water. Of the reptiles, on the other hand, a few new forms are distinguishable. These occur among the lizards. Two handsome snakes, *Chondropython azureus* and *pulcher*, have been added to the State collection of Papuan ophiidians. On the whole, the vertebrate collection is subordinate in importance and interest to that of the insect division of the invertebrates. The whole of the insects collected were examined by the Entomological Department, and two reports on the *Lepidoptera* and *Coleoptera* are appended. From these it appears that several species both of butterflies and beetles are new to science. The collection contains in many instances a large series of examples of the same insect, whose unknown range of variation is a prolific source of error. Besides *Lepidoptera* and *Coleoptera* it contains many Hemipterous insects which have not yet been determined."

Mr. Massingham gives, in the new number of the *Leisure Hour*, an account of the *Times* newspaper. He says:—"The *Times* has in its employment at this moment a staff of over 400 men. With the exception of the tools which go to the construction of the composing machines, the presses, and the engines which drive the nine *Walter* presses in use, all the requisites of the establishment—the type from which the

journal is set, the very account-books in which the business record is kept—are made by the employés. The repairs of the great fabric, of which the present Mr. John Walter is the architect, are done in the same fashion. Its staff of printers are fed from a great canteen, where all the prices are low, and where meals may be had up to an early hour in the morning. The men take their meals in a spacious dining-hall provided by the proprietors. The '*Times*' is not what is known as a '*Society*' house—that is to say, its staff of printers have no relations with the London Society of Compositors. The men are insured by weekly payments to meet sickness and old age. In their leisure hours they consult a substantial library maintained for their own use. Once a year the regular staff of the *Times* dines in solemn state at Mr. Walter's town house, while the staff of employés has paid more than one visit to his country mansion. The great square, in which from day to day, the work of producing the vast broadsheet goes on, with its severely plain, but admirably proportioned, and even quietly beautiful exterior, its massive brickwork, its cool, vaulted halls, and its suites of spacious rooms furnished with massive comfort, was built after Mr. John Walter's own designs, with bricks taken from his yards in Berkshire, and under the personal superintendence of his 'clerk of the works.' So good was the material and so fine the workmanship, that to-day the *Times* people find it difficult to have the necessary repairs executed with the tools now in use. The plan of the building is simple. In the long line of rooms—including Mr. Walter's apartments—which look out on Queen Victoria-street, are housed the editorial staff and the business and advertising departments, while the inner sides of the square are devoted to the composition, production, and distribution of the newspaper. The floor immediately below the composing-room is given up to the machine-room, and below that again are the foundry, the engineers' shop, the dynamos, and the electrical apparatus.

"On one side of the composing-room are to be found the ordinary '*cases*' containing the three kinds of type, long primer with a bourgeois face, minion, and nonpareil, which alone are used in the *Times* office, and all of which are manufactured on the premises. On the other side is a row of type-setting machines, which have been greatly modified from time to time, and present in their final form perhaps the swiftest method of arranging type for newspaper purposes I have even seen at work. The topmost speed of the best of these machines is a column and a quarter of the *Times*, in the small, or minion type, an hour. The setter and his two boy assistants can thus accomplish the work of, say, twelve and a half ordinary compositors. The machines can, however, be worked either by a single printer or by a printer assisted by one or two boys. The printer sits at the keyboard, and as he plays on it each separate letter falls at a touch from a 'pusher' into its appointed place. A treadle is worked by pneumatic machinery, and the type moves on in a groove until it reaches the boy who serves at the other end of the machine. Here it is 'justified,' that is to say, the '*spacing*' is inserted and made even, and the type is finally placed in column form by the same or, in cases of pressure, by another hand. Up to a recent period, the operator at the machine was placed in direct communication with the House of Commons reporter in the *Times* room behind the gallery. The reporter dictated the speech through one side of the telephone, and the operator in Printing-house-square sat with his ears glued to the other end and his hands diligently manipulating the keyboard. To-day, however, debates close earlier, there is no longer the same necessity for speed, and the *Times* telephones at the House of Commons are being discontinued. The material can now be set from manuscript. For the advertisements, which are mostly set in the day-time, the machines are not required, and the old method of setting by hand is in use.

"Attached to the composing-room is the reading-room, where forty men and boys sit at long rows of desks, reading for dear life, amid a confusion of sound which recalls Tennyson's line about the '*murmur of innumerable bees*.' The proofs are read and revised, and the type is made up in column shape, until the six columns which compose a *Times*

page are ready for locking up in the '*formes*.' A few turns of the screws attached to the sides of the '*chases*' complete this process, and then the page is ready for treatment in the foundry. Short, however, as is the process, the mass of type is so densely wedged together, that in one case in which the '*forme*' fell from one floor to another, only two or three words were defaced, and the entire mass, consisting of thousands of words, and hundreds of thousands of letters, was found intact."

With regard to stereotyping the pages thus composed we are told "The process now pursued in the *Times* office is that which, with few variations, may be seen on any great newspaper. The method is simple enough. Over the plate containing the type is laid a layer of wet *papier maché*, which is well squeezed by rollers on to the face of the type. The *papier maché*, still clinging to the type, is then dried over a hot plate, and for a result you have in a few seconds a *matrix* or reproduction of the type firm enough to bear the impress of molten metal. The dried matrix is then fixed face upwards into a heavy half-circular mould. A crane swings rapidly round, and lets down another and companion mould; and in the interstice is poured a pot of liquid metal. There it rests a while until it is set, the crane carries off half of the casting box, and the page of the *Times* type is reproduced in a glittering oval, every letter as finely and clearly cut as if it had been chiselled by hand. A circular saw cuts off the tag on the edge of the plate, and the other process of cutting and paring the spaces left between the headings of the articles and the open spaces of the type on what is called the picking-saddle is the final operation and completes the perfect plate. Then there is nothing to be done but to fix it and its companions on the type-holding cylinders of the '*Walter Press*.' The type goes back to the composing room for distribution, reproduced in half a dozen molten forms, from which as many machines are whirling off copies of the *Times* at one and the same moment."

With regard to the actual printing: "The '*Walter Press*' does practically everything to the great web of paper rolled on a single reel which is fixed at one end of the machine. It is damped, printed on both sides, cut, folded, and finally counted, before it pops out a complete broadsheet into the little lidless receiving box at the other end. The *Walter* machine contains three pairs of cylinders, the first for damping, the second for printing, and the third for cutting. The first pair are covered with carefully damped blankets, and from these two the paper, as it is drawn between them, receives moisture enough to take an impression. Thence it is carried by tapes and rollers on to the printing cylinders covered with the glittering stereotype, which is inked from a reservoir underneath. The passage between the upper pair of cylinders prints one side of the paper, and that between the lower disposes of the other side. Still passing at lightning speed along the tapes, the paper reaches the cutting cylinders, and is promptly divided by a knife, save for a little tag at either side, at the line which separates the one printed copy from another, is pressed into halves and quarters by a further mechanism of tapes and rollers, and is finally popped out a duly numbered and registered sheet of the *Times*. M. de Blowitz, the Paris correspondent of the *Times*, in an interesting article on the centenary of the *Times* which appeared in *Arts and Letters*, calculates that in a single day's issue of the *Times*, a strip of paper is used a yard wide and 310 miles long, covering a space of 110 acres."

The following is a list of the Chancellors of the University of Cambridge:—

- 1449—Robert de Ascough, LL.D., Master of King's Hall.
- 1450—Nicholas Close, D.D., afterwards Bishop of Carlisle.
- 1451—Hon. W. Percy, Bishop of Carlisle.
- 1856—Lawrence Booth, Master of Pembroke College, afterwards Chancellor of England and Archbishop of York.
- 1459—William Wildfleest, Master of Clare Hall.
- 1459-60—Robert Woodlark, D.D., Provost of King's and Founder of St. Catharine's Hall.
- 1461—Robert Scroope, Master of King's Hall, and afterwards Bishop of Carlisle.

- 1462—Robert Woodlark (vide supra).
 1463—John Booth, Bishop of Exeter.
 1464—William Wildfleet (vide supra).
 1465—Henry Harrison, M.D.
 1466—William Wildfleet.
 1468—Edward Story, Master of St. Michael's House, Bishop of Carlisle.
 1469—Thomas Rotherham, afterwards Master of Pembroke Hall, Archbishop of York and Chancellor of England.
 1471—Edward Story (vide supra).
 1473—Thomas Rotherham (vide supra).
 1479—John Boynton.
 1483—Thomas Rotherham (vide supra).
 1485—Thomas Northwood.
 1488—Richard Badew.
 1490—Thomas Cosyn, Master of Corpus Christi.
 1494—John Blythe, Master of King's Hall and Bishop of Salisbury.
 1496—Robert FitzHugh.
 1500—Richard Fox, Bishop of Durham, and afterwards Master of Pembroke.
 1501—John Fisher, D.D., Master of St. Michael's House, afterwards Bishop of Rochester and Cardinal.
 1502—Thomas Fitzhugh.
 1503—Thomas Ruthall.
 1504—John Fisher (vide supra).
 1535—Thomas Cromwell, Earl of Essex.
 1540—Stephen Gardiner, LL.D., Master of Trinity Hall, Bishop of Winchester and Chancellor of England.
 1547—Edward Seymour, Duke of Somerset.
 1552—John Dudley, Duke of Northumberland.
 1553—Stephen Gardiner (vide supra).
 1556—Reginald Pole, Cardinal Archbishop of Canterbury.
 1559—Sir William Cecil, Knt., afterwards Lord Burleigh.
 1598—Robert Devereux, Earl of Essex.
 1601—Sir Robert Cecil, Kt., afterwards Earl of Salisbury.
 1612—Henry Howard, Earl of Northampton.
 1614—Thomas Howard, Earl of Suffolk.
 1626—George Villiers, Duke of Buckingham.
 1628—Henry Richard, Earl of Holland.
 1648—Edward Montague, Earl of Manchester.
 1651—Oliver St. John, Chief Justice of the Common Pleas.
 1660—Edward Montague, Earl of Manchester (vide supra).
 1671—George Villiers, Duke of Buckingham.
 1674—James Scott, Duke of Monmouth.
 1692—Christopher Monk, Duke of Albemarle.
 1698—William Sandcroft, Archbishop of Canterbury.
 1699—Charles Seymour, Duke of Somerset, Trinity.
 1748—Thomas Holles Pelham, Duke of Newcastle, Clare Hall.
 1768—Augustus Henry FitzRoy, Duke of Grafton, M.A., St. Peter's.
 1811—Prince William Frederick, Duke of Gloucester, LL.D., Trinity.
 1834—John Jeffreys Pratt, Marquis of Camden, LL.D., Trinity.
 1840—Augh Percy, Duke of Northumberland, LL.D., St. John's.
 1847—His Royal Highness Prince Albert, K.G., LL.D., Trinity.
 1861—William, Duke of Devonshire, K.G., LL.D., Trinity.
 And we must now add, to make the list complete—
 1892—Spencer Compton, Duke of Devonshire, LL.D., Trinity.

SOCIETY.

The marriage arranged between the Hon. Walter Bagot, Grenadier Guards, and Margaret, daughter of the Hon. F. Cadogan, will take place at St. Paul's Church, Knightsbridge, on Saturday, February 6, at half-past two.

The marriage arranged between Major Campbell, R.E., of Archdale, Perthshire, and Elfrida, daughter of Mr. Pennant Lloyd, of Pentrehobyn, Flintshire, will take place at the Parish Church, Mold, on the 27th inst.

The marriage between Captain W. Evans Gordon and Julia Marchioness of Tweeddale will take place early in February.

The marriage arranged between Mr. Alfred Hardcastle and Miss Caroline Foster-Loyd will take place at Hawkhurst before Lent.

The marriage arranged between Mr. H. Payne Galloway and Miss Agnes Bagot will not take place.

The marriage arranged between Mr. Philip Perceval and Miss Silvia Heseltine will take place on Thursday, the 18th of February.

A marriage has been arranged between John Charles Evelyn Hope Brooke, of Hinton-in-the-Hedges, Brackley, and Violet Mary, second daughter of the Hon. Mr. and Mrs. Barrington.

Also between Mr. Frank Sykes, at Edgeley, Cheshire, only son of Mr. Sykes, of Brookfield, Cheshire, and Mansfield Woodhouse, Notts, and Beatrice Caroline (Trissie), second daughter of G. W. Mould, M.D., of Cheadle, Cheshire.

Also between the Rev. Henry James Lawes Arnold, M.A., vicar of East Dereham, Norfolk, and Nora, elder twin daughter of Mr. and Mrs. Charles Hope, of The Mount, Lamberhurst.

Also between Mr. Henry Gilbert Rawson, eldest son of Sir Rawson W. Rawson, K.C.M.G., C.B., of 68, Cornwall-gardens, South Kensington, and Miss Clement Smith, daughter of Dr. Clement Smith, Bengal Army, of Argyll Hall, Torquay, and St. Enoder, Cornwall.

The marriage of the Bishop of Nottingham and Miss Harris, of Winkfield, Berks, took place on Wednesday week at Holy Trinity Church, Chelsea. The ceremony was performed by the Rev. G. H. F. Vane, vicar of High Ercoll, Willington, assisted by the Bishop's chaplains, the Rev. Walter Harrington and the Rev. R. J. Coward. The bride was given away by her cousin, Captain Arthur de Capell Brooke. Captain Trollope, Grenadier Guards, nephew of the bridegroom, acted as his best man. Miss Harris afterwards held a reception at the Cadogan Hotel. Among the guests were Sir R. and Lady Harrington, the Hon. Mrs. Hunloke, Lady Trollope, the Hon. Sophia Trollope, Sir Henry and Lady Vavasour, Lady Mary and Miss Shelley, Mr. and Mrs. Wyrley-Birch, Mr. Philip and Miss Perceval, Mr. Arthur de Capell Brooke, Miss Hungerford, and Miss Codrington.

On Tuesday week, at St. Paul's Church, Clifton, was celebrated the marriage of Mr. Charles Henry Cave, second son of Mr. Charles Daniel Cave, of Sidbury Manor, Sidmouth, and Stoneleigh House, Clifton, with Beatrice Julia, third daughter of the late Sir Frederick Martin Williams, Bart., M.P. of Goonvrea, Cornwall, and Heanton, Devon, and of the Dowager Lady Williams, of Llanfoist, Clifton. The bride, who arrived at a quarter to two o'clock, was given away by her mother, the Dowager Lady Williams. She was attended by five bridesmaids, and her two nephews as pages. She wore a bodice and Court train of rich silver brocade over a petticoat of white satin, bordered with ostrich feather trimming, a tulle veil, and carried a choice bouquet of lilies of the valley and stephanotis, mixed with maidenhair fern, the gift of the bridegroom. Her ornaments included a diamond pendant and pins, the gift of her sister, Mrs. J. C. Williams. The two pages followed, wearing costumes of white cloth, with beaver-coloured waistcoats, hats, shoes, and stockings to match, and wore silver whistles, the gift of the bride. The bridesmaids' dresses were composed of white cloth, trimmed with beaver, and large cream hats ornamented with brown feathers. The bridegroom presented each with a bouquet of Christmas roses, intermixed with brown leaves, and a gold bee brooch. Dowager Lady Williams, mother of the bride, was attired in grey cloth, richly trimmed with steel and black feather trimming, and bonnet to match. Mrs. Cave wore blue velvet, trimmed with skunk; bonnet to match, trimmed with pale blue tips. Mrs. Arnott, sister of the bride, blue cloth, trimmed with beaver; gold brocade waistcoat and bonnet to match; Mrs. J. C. Williams, another sister of the bride, was in fawn cloth, trimmed with blue and steel passementerie, mantle and bonnet to match. The bridegroom was attended by his brother, Mr. Daniel Cave, as best man. The Rev. A. Law, uncle of the bride, officiated, assisted by Canon Mather and the Rev. L. A. Williams, brother of the bride. A reception was afterwards held by the bride's mother, and later in the day the newly-married pair left for the Isle of Wight, where they will spend the honeymoon. The bride's travelling-dress was of blue cloth, trimmed with sable, with gold embroidered waistcoat and brown hat, ornamented with blue wings to match her dress.

Mr. R. M. Osborne Glynn, of the Duke of Cambridge's Own (Middlesex) Regiment, youngest son of Capt. Glynn, of Templeton-place, South Kensington, was married to Miss Phoebe Georgiana Wallace, youngest daughter of the late Mr. George Wallace, J.P., of Fraserburgh, Aberdeenshire, at St. Mary Abbott's

Church, Kensington, on the 6th inst., in the presence of many relations and friends. The bride was conducted to the chancel by Mr. C. F. Hayne, of St. Ronnans, Aberdeen, who gave her away. She wore a rich dress of white Duchesse satin, prettily trimmed with orange blossom and chiffon, the bodice being arranged to the waist in crossed folds, fastened on one side with a large satin bow; and the Court train, of handsome brocade, fell from one shoulder. She wore a tiara of orange blossoms and a tulle veil, attached by diamond ornaments. Master Vernon Napier acted as page, being dressed in the uniform of an officer of the bridegroom's regiment, as worn a century ago, when it was the Athole Highlanders. Six bridesmaids followed, dressed in white Bengaline, made with demitains, and fronts of chiffon, with scarves of the Wallace colours arranged at the back; and their hats of white felt were trimmed with white velvet bows and feathers. The bridegroom presented each with a gold bangle, the centre being formed of his regimental badge set in diamonds, and a bouquet of white flowers, with loops of the Wallace tartan in the middle, and streamers of the regimental colours. The officiating clergy were the Hon. and Rev. Carr Glyn, M.A., vicar of Kensington; the Rev. H. L. Nicholson, D.D., vicar of St. James's, Forest Gate, Essex, cousin of the bridegroom; and the Rev. W. Smale, vicar of St. Philip's, Earl's-court. After the ceremony Mrs. Wallace held a reception at Bailey's Hotel, and later in the day Mr. and Mrs. Osborne Glynn started on their honeymoon tour.

The marriage of Mr. Dudley Loftus, Grenadier Guards, eldest son of the late Captain Douglas Loftus, formerly of the same regiment, with Beatrice Frances Alice, eldest daughter of the late Colonel Bolton, formerly of the Royal Horse Guards, and of Mrs. Bolton, of Hertford-street, Mayfair, was solemnised in St. Paul's Church, Knightsbridge, on Tuesday last. The bride was given away by her brother, Mr. R. G. Bolton, Scots Guards, and was attended by four bridesmaids. The bride wore a dress of rich white satin, with long train and puffed sleeves tastefully trimmed with orange blossoms and beautiful point de Venise lace, the gift of her mother; her tulle veil was fastened by diamond stars, also her mother's gift, and she carried a lovely bouquet of choice white exotics. The bridesmaids' dresses were of fawn silk, with trimmings of rose-coloured velvet; and large hats of fawn and rose velvet, ornamented with feathers to match. The bridegroom presented each with a bouquet of tulips, and a gold grenade brooch, with the initials of the bride and bridegroom in blue and red enamel. The bride's mother wore a pale grey silk dress, with pale grey velvet coat, and full waistcoat of point d'Alençon lace, with diamond buttons; small bonnet of grey silk and velvet; and she carried a large bouquet of white flowers. Lady Ramsay was in brown velvet, handsomely trimmed with sable; and Mrs. Kay wore a brown and gold dress. The bridegroom was attended by Mr. A. Wombwell, Grenadier Guards, as best man, the Rev. Montagu Villiers officiating. The ceremony over, the bridal party adjourned to the Alexandra Hotel, Hyde-park, where they were welcomed by the bride's mother; and later in the afternoon Mr. and Mrs. Dudley Loftus left for Brighton, where they will spend a few days, proceeding afterwards to Derbyshire for the honeymoon. The bride went away in a costume of maroon cloth, and velvet hat to match.

The marriage of Mr. Alexander Henry, son of the late John Henry, J.P., of Richardstown Castle, co. Louth, with Evelyn, only child of Captain Moore-Barnes, late 50th (Queen's Own) Regiment, was celebrated at St. Stephen's Church, Dublin, on the 2nd inst. The officiating clergymen were the Rev. R. D. Massy, cousin of the bride, and the Rev. Canon Walsh, D.D. The bride, who was attended by four bridesmaids, arrived at the church at half-past one. She wore a handsome trained gown of white broché satin, with ceinture of pearl embroidery, and carried a lovely bouquet of white flowers; her long tulle veil was fastened with diamond ornaments. The bridesmaids wore extremely pretty costumes of fawn vicuna, the upper part the sleeves and bodice composed of moss-green velvet, of which there was a deep band on the skirt, dark green velvet hats with fawn ostrich feathers and long satin strings tied at the back; posy bouquet of yellow chrysanthemums.

The marriage of Captain J. J. A. Graverer, R.N., of Avenue House, Dorchester, and Miss Margaret Penny, daughter of the late Rev. G. H. Penny, vicar of Abbotbury, was solemnised at St. Peter's Church, Dorchester, on Monday in last week. The bride was dressed in a rich costume of white corded silk, adorned with

sprays of orange blossom, and wore a long white tulle veil and wreath of orange blossom, and carried a handsome bouquet of choice white flowers. The bride's train was borne by two little pages, who were prettily attired in suits of navy-blue, trimmed with point lace; she was attended by two bridesmaids, who wore simple dresses of white cashmere, trimmed with swans-down. The officiating clergy were the Rev. T. K. Allen, assisted by the Rev. S. Penny (brother of the bride) and the Rev. H. W. Bainbridge (brother-in-law of the bride). Subsequently the newly-wedded couple left *en route* for the South Coast to spend the honeymoon.

On Tuesday, the 12th inst., in All Saints' Church, Margaret-street, was solemnised the marriage of Mr. Edward Montague Chevallier Harvey, Barrister, of the Inner Temple, only son of Mr. E. K. Harvey, J.P., Norfolk and Suffolk, with Miss May Evelyn Coke, younger daughter of the late Mr. Richard George Coke, of Brimington Hall, Derbyshire, and Mrs. Coke. The officiating clergy were the Rev. Canon Singleton, vicar of Melbourne, near Derby. The bride, who was given away by her brother, Lieutenant G. Elmsley Coke, R.N., was married in a travelling-dress of electric-blue cloth, with fawn-coloured vest, the skirt bordered with beaver; her hat being of fawn felt, with fawn feathers and blue velvet bow; she wore a diamond crescent, and carried a shower bouquet of bridal flowers. The best man was Mr. Ralph J. Beavor, cousin of the bridegroom. Mrs. Coke after wards held a reception at her house in Welbeck-street.

The marriage of Mr. Archibald Francis Pinkney Paxton, Indian Staff Corps, eldest son of Major-General George Paxton, Her Majesty's Indian Army (retired), of St. Ann's, Midhurst, and Miss Lucy Campbell McKay, youngest daughter of Deputy Surgeon-General George McKay, M.D., Her Majesty's Indian Army (retired), of Huntly Lodge, Inverness, took place on Tuesday week at St. John's Episcopal Church, Inverness. The ceremony was performed by the Right Rev. the Bishop of Moray and Ross, assisted by the Rev. J. H. Crick (incumbent), in the presence of a large congregation. The bridegroom and the best man, Mr. H. F. McKay, Royal Marine Artillery, were both in full-dress uniform. The bride, who was given away by her father, wore a dress of ivory Bengaline silk, the bodice being trimmed with lace and pearls; a Marie Stuart collar of lace edged with pearls. She wore a tulle veil over a spray of orange blossom, fastened with a star, and a gold bracelet set with diamonds, the gifts of the bridegroom. Her train was borne by two little pages, aged five and three, nephews of the bride, who were dressed in Lord Fauntleroy costume. The four bridesmaids wore dresses of white Surah, trimmed with chiffon and yellow ribbons; white lace hats with yellow ribbons and chrysanthemums. They wore twisted gold bangles, and carried bouquets of shaded yellow chrysanthemums. The two little bridesmaids, nieces of the bride, were dressed in Kate Greenaway frocks of white Surah silk, trimmed with yellow, and hats to match. They wore gold and pearl arrow brooches, and carried bouquets of shaded yellow chrysanthemums. The bouquets and ornaments were the gifts of the bridegroom. The bride's travelling dress was dark blue and crimson. The bride's travelling-dress was dark blue and crimson, with cloak and hat to match.

At Llandaff Cathedral, on the 7th inst., Mr. Charles Croft Williams, son of Mr. C. H. Williams, of Roath Court, Cardiff, was married to Miss Rosa Mary Maud Thomas, of The Heath, Glamorganshire. The Very Rev. Dr. Vaughan, Dean of Llandaff, officiated, and gave a beautiful address to the newly-wedded couple. The bride was attired in a white satin skirt, covered with Brussels lace, the gift of her mother. The tulle veil was fastened with a diamond star, which was also her mother's gift. She wore a Court train of white brocade, and a valuable diamond bracelet, the gift of the bridegroom's father. The five bridesmaids were attired in dresses of the time of Louis XIV. of white corduroy cloth, gold brocade waistcoats, and large white felt hats, with ostrich feathers and gold braid; their jewellery consisted of a gold curb chain bangle, the gift of the bridegroom. Mr. Henry Beaumont was the groomsmen, and Captain Morgan Lindsay gave the bride away. The honeymoon will be spent in Algiers. The bride's travelling-dress was of brown cloth, with jacket and hat trimmed with sable.

The marriage of Mr. George Sheward Brown, eldest son of Mr. George Brown, with Miss Caroline Rogan, daughter of the late Mr. Hugh Rogan, was solemnised at St. James's Church, Spanish-place, on the 7th inst. The Rev. Canon

Barry performed the sacred rite. The four bridesmaids were attired in electric-blue cloth dresses, with zouave bodices of a rich shade of chestnut velvet, with long blue silk sashes, fastening at the left side; the skirts were edged with brown feather trimming, and finished off with a tuft of brown and blue ostrich tips; three-cornered blue felt hats to match; the bridegroom presented each with a pearl and turquoise heart and swallow brooch, and a bouquet of lilies of the valley and brown orchids, with long blue streamers. Mr. Boulton Sismey acted as best man. The bride came with her uncle, Colonel Rogers, who afterwards gave her away. She wore a dress of rich white satin duchesse, the bodice and front of skirt being draped with some old Honiton lace flounces, the gift of her aunt; a broad white sash encircled her waist, and fell in long ends at the left side, being finished off with a fringe of orange blossom; a coronet of the same flower was worn in the hair, and her tulle veil was fastened with a diamond crescent; she carried a shower bouquet of orange blossom and white flowers. Colonel and Mrs. Rogers afterwards entertained the bridal party at their residence in Gloucester-place, Hyde-park, and early in the afternoon the newly-married couple left for Paris, where they will spend the honeymoon. The bride's travelling-dress was of fawn cloth, with brown velvet bodice, finished off with a pale blue silk sash; hat *en suite*.

The Lord Lieutenant and the Countess of Zetland gave a children's fancy dress ball, at the Vice-Regal Lodge, Dublin, on the 5th inst., and owing to the happy idea of the little girls being requested to appear as flowers, while boys appeared in character costumes, the scene was exceptionally brilliant. Naturally, many of the little maidens present were attired in spotless white, with garlands of snowdrops, white roses, &c., but the richest effects of colouring were produced by those who appeared as Scarlet Poppies (the skirts being cut in the form of large petals), Sunflowers, Buttercups, Pansies, and Violets; with nearly all these costumes a large flower with expanded petals was worn on the head. The ballroom was beautifully decorated with palms and hothouse flowers, and the Vice-Regal band was placed in an alcove. A *recherché* repast, described as a *souper d'innocence*, was served to their Excellencies' elder guests shortly after nine o'clock, a separate supper room being arranged for the "small people," in accordance with their juvenile tastes. Both Lord and Lady Zetland were assiduous in promoting the enjoyment of their little guests, in which they were assisted by the members of the household, his Excellency's private secretary, Mr. Mulhall, acting as a most efficient master of the ceremonies, and one of the ladies in attendance finding partners for shy little bachelors, and making the dances go right merrily until the fun culminated in a prolonged "Sir Roger" shortly before eleven o'clock. Lady Zetland wore a beautiful broché gown, of which the ground was tilleul coloured satin, with a pattern of delicately coloured flowers, the bodice draped with chiffon, and superb diamond ornaments; the Marchioness Conyngham wore black lace, her little daughter, Lady Michael Conyngham, made a charming Buttercup, in pale yellow. Lady Berkeley Paget wore pale pink, with moss-green ribbons; Miss Muriel Paget appeared as a Daisy; Lady Hilda Dundas was simply dressed in white silk and chiffon, with pearl and diamond ornaments; Lady Maude wore white gauze, the skirt bordered with water-lilies, and ornamented with trailing grass and clusters of lilies. Lord Dundas appeared as a diminutive Member of the Household, and the Hon. George Dundas was in Court dress. Lady Beatrice Tylour looked charming as a Bluebell, her soft white frock being trimmed with a profusion of these flowers. Lord Belgrave wore a Court suit, and his sister, Lady Lettice Grosvenor, was in blue, as Forget-me-not, her dress and hair being garlanded with flowers. Lady Carlow wore a heliotrope gown, with jewelled embroidery; her children, the Hon. Aline and the Hon. Lionel Dawson Damer, appeared respectively as a Daffodil and a Page. Miss Eva Davidson-Houston was a Moss Rose, and her sister a Snowdrop. Dean Dickinson's two boys acted as admirable foils to each other, Master Dick wearing the costume of a Junior Dean, while his brother was a typical Irishman, "Paddy O'Leary." Miss Serena Sadlier wore an effective costume of white and green, as a Water Lily; Master Auld was charming as a Court Page in the time of Queen Elizabeth; the Hon. Mrs. Arthur Browne had a tiny daughter, who made an ideal Snowdrop; Lady Victoria Hamilton's daughters were respectively, a Poppy, a Forget-me-not, and a

Pansy, the last being a remarkably pretty costume. Miss Aileen Blakeney as a Christmas Rose, and Miss Nora Blakeney as a Red Rosebud, looked very picturesque.

Admiral Sir H. and Miss Chads gave a large afternoon At home at Portland House, Southsea, on the 12th inst. Amongst the guests were the Earl and Countess of Clanwilliam, Lady Elizabeth Meade, Sir William Cusack Smith, Lady Curtis, Admiral and Mrs. Sullivan, Admiral Raby, V.C., Captain and Mrs. Douglas, &c. There was some excellent music. Miss Rita Chads contributed some good pianoforte solos; the Rev. C. P. Calvert, Mrs. Younger, Mrs. Bonham Carter, and Miss Payne sang; and Miss Sullivan played some violin solos, which were much appreciated. Miss Chads was handsomely dressed in black, with panels of black and red silk; the Countess of Clanwilliam was in black, and wore a bonnet trimmed with jet; and Lady Elizabeth Meade wore a long cloak of black velvet, and large hat with black feathers.

Mr. and Mrs. Jacob Wakefield gave a delightful flower ball at Sedgwick House, Kendal, on the 5th inst., the anniversary of the birthday of their year-old son and heir. Some of the dresses were both pretty and original. The floral decorations of the house being abundant and in thorough harmony with the occasion. The Countess of Bective was faithful to the Westmorland daffodil, which has attained quite a political significance in her hands, and Lady Olivia Tylour looked well in white with pink roses. A pansy dress, with a large pansy fan, was very effective. Most flowers were well represented, but favourites among them seemed to be the rose, violet, and poppy. The Hon. Mrs. Cropper chose the last flower, as also did Miss Wakefield, the well-known singer and composer. Miss Agnes Wakefield wore a pretty dress, with streamers of Neapolitan violets, suggesting that in the *Dancing Girl* of Haymarket renown. Miss M. Brougham wore honeysuckle. The Oxenholme and Cumberland Hunts were well represented, the hunt coats affording, as always, a bright and decorative feature. Mrs. Jacob Wakefield wore a lovely dress of pale pink satin. One hundred and fifty guests were present.

The Beaconsfield Hunt ball took place on the 8th inst., at the Beaconsfield Townhall, and proved a brilliant success. About 200 attended, though a greater number would have been present had not Mr. Pascoe Grenfell, of Wilton Park, been prevented by illness from bringing his party, and Lord and Lady Carrington were also absent from the same cause. A number of pretty dresses were worn, white preponderating, and there was an unusual quantity of grey toilettes. The Countess Howe wore black satin and splendid diamond ornaments; Viscountess Curzon wore a handsome gown of maize-colour brocade, trimmed with bands of black velvet; Lady Edward Spencer Churchill wore an artistic gown of grey satin, trimmed with a deep ruche; Mrs. Howard Vyse was also robed in grey satin, tastefully festooned with pink chiffon, and displayed a magnificent diamond tiara; Lady John Kennedy was attired in white and gold brocade, veiled in tulle, and caught here and there with bunches of holly.

CHIT CHAT.

The red cloth worn by the Cardinals of the Roman Catholic Church has for several centuries been made for the Holy See by a German firm at Aix-la-Chapelle. The whole manufacture of the material is said to be carried out in a peculiar and secret way known only to the firm, the members of which are of Protestant descent.

It is stated that the following men-of-war, whose names still figure in the *Navy List*, are seventy years old and upwards. The dates are those of their launch or addition to the Navy:—*Victory*, 1765; *Foudroyant*, 1798; *Eagle*, *Hibernia*, 1804; *Implacable* (ex-Duguay Trouin), 1805; *Leonidas*, 1807; *Conquistador*, *Excellent* (ex-Queen Charlotte), 1810; *Forte* (ex-Pembroke), 1812; *Cornwall* (ex-Wellington), 1813; *Cornwallis*, *Briton*, 1814; *St. Vincent*, 1815; *Trincomeale*, *Myrtle* (ex-Malabar), 1819; *Pitt* (ex-Camperdown), 1820; and *Ganges*, 1821.

The new banqueting hall at Osborne will have cost nearly £30,000 by the time that it is fully finished and furnished.

MEMORIAL WINDOWS.—Messrs. Mayer and Co., of Munich, and 149, New Bond-street, London, solicit a visit to their showrooms, where they have always on view stained-glass windows and other objects of ecclesiastical art, executed for almost any part of the kingdom. Messrs. Mayer and Co. will have great pleasure in submitting designs and estimates for any window in contemplation free of all charge.

The Maharajah of Patiala has founded twelve scholarships at the Punjab University in commemoration of Prince Albert Victor's visit to the Punjab.

The treasurer of the Hereford Clerical Charity has received £409 13s. 3d., and the treasurers of the Worcester and Gloucester Clerical Charities have each been paid £409 13s. 2d.—making a total of £1,228 19s. 7d.—as a result of collections and subscription at the Hereford Musical Festival, held in September last.

Lieutenant-Colonel Hardy, secretary of the English Church Union, in his annual address, announces a net gain in the past year of 1,000 members, so that the Union enters on the 33rd year of its existence with upwards of 33,000 members and associates on its roll.

The old head verger of St. Paul's Cathedral, who has held office under four Deans, remembers when, seventeen years ago, was a good Easter Communion, whereas now the number is probably nearer 700.

A copy of the New Testament in the Motu language of New Guinea—the first New Testament in the language of Her Majesty's latest subjects—was placed in the Queen's hands at Christmas by the Duke of Connaught at the request of the committee of the Bible Society, conveyed through the editorial superintendent.

From the report of the Federal Commissioner of Education at Washington it appears that in twenty years the amount expended on the public schools of the United States has more than doubled. It is now 140,000,000dols., or £28,000,000 sterling per annum. Education now cost 2dols. 24c. per head of the population, as against 1dol. 56c. in 1880, its cost far out-running the gain in population. In Elementary and Secondary schools there are enrolled 12,688,973 pupils, forming 20·7 per cent. of the population. The commissioner notes a relative falling off of attendance in the Northern, but an immense counterbalancing gain in the Southern States. It seems that the proportion of women teachers has grown from 57·2 in 1880 to 65·5 per cent. in 1890.

Mr. Rudyard Kipling was on Monday married, at All Souls', Marylebone, to Miss Caroline Stare Balestier. The ceremony, which was of the quietest character, was performed by one of the curates, and the register was signed by Mr. Henry James, Mr. Edmund Gosse, Mr. Ambrose Poynter, and Mr. William Heinemann.

The receipts and expenditure of the Paris Exhibition of 1889 show a balance of about £400,000 to the good; while that of 1887 gave one of only £112,000, and that of 1878, organised at the cost of the State, left a deficit of £1,268,000. But in 1878 there was no subsidy from the State, whereas in 1889 the State contributed £680,000, and in 1887 £240,000.

Here is a story of Sir Wilfrid Lawson:—A man in the cider counties said to one of his labourers, "John, if you will give up your allowance of cider I will give you 2s. a week." "No, thank you," said John. "Why not?" said the farmer; "the 2s. are worth a great deal more." "Yes," said the man; "but my wife would get the 2s. and I get the cider."

It has been arranged that the memorial to the late Archdeacon Norris should assume the form of the completion of the Bristol Bishopric Fund, a matter very dear to his heart. A large committee has been appointed, including, besides local notabilities, the Primate, the Bishops of London, Durham, Salisbury, Rochester, Newcastle, Wakefield, and Guildford, the Deans of St. Paul's, Westminster, and Chester, the Earl of Harrowby, Lord Egerton of Tatton, Viscount Cross, Sir Percival Heywood, the Master of Trinity College, Cambridge, Mr. James Cropper, Mr. Oliver Heywood, Mr. Stafford Howard, and many others.

The Italians are probably about to undertake a formidable naval construction programme, to be carried out between the present year and 1903. It will provide for the construction of twelve battle-ships of the first class, thirty cruisers of the first class, and fifteen each of the second and third classes, with 150 torpedo boats.

When it was first proposed to erect a statue to Cardinal Newman the question of the site was not at all settled. It seems, however, from letters which have been published by Professor Ince and Canon Clayton, that the opposition to erecting it in the open space opposite Trinity College at Oxford will be considerable. A committee of the City Council has recommended that that particular site should be given for the monument; but the Council, as a whole, has yet to record a decisive vote on the question. The view of the objectors is that any memorial to Newman should be placed in some part of the two colleges to which he belonged, Trinity and Oriel, and not in a public street; and that if any street be chosen, no place could be more inappropriate than the very square where Crammer, Latimer, and Ridley suffered death on the stake for opposition to the doctrines which Newman glorified.

The Church Building Society held its usual monthly on Thursday afternoon last, at the Society's House, 7, Dean's-yard, Westminster Abbey, S.W. The Rev. Canon Norman in the chair, there were also present the Revs. Canon J. Erskine Clarke, Canon Coulson, C. Alfred Jones, and C. Wyatt-Smith—Messrs. G. Alan Lowndes, Athelstan Riley, Hon. R. Strutt, and the Rev. R. Milburn Blakiston, secretary. It is a clear token of the continued progress of the work of the Church of England throughout the country that no less than six applications for aid towards building large new churches came before this one monthly meeting of the Committee of this Society, and in consequence grants of money were made in aid of the following objects, viz.—building new churches at Gateshead, St. Columbas, £100; New Tredegar, St. Dingat, Monmouth, £100; Plaistow, St. Peter, Essex, £200; Ripley, St. John, near Derby, £100; Southport, St. Simon and St. Jude, £80; Sunderland, St. Hilda, £100; and, in lieu of grants of smaller amounts recently made, East Finchley, All Saints', Middlesex, £160; Newland, St. Augustine, near Hull, £80; and Staincross, St. John, in the parish of Warton, near Barnsley, York, £20; and towards enlarging or otherwise improving the accommodation in the churches at East Langdon, St. Augustine, near Dover, £15, and Knarsdale, near Alston, Carlisle, £25. Grants were also made from the Mission Buildings Fund towards building Mission Churches at Pointon Fen, St. Hugh, in the parish of Sempringham, near Folkingham, £20; and Swansea, Christ Church, £50. The following grants were also paid for works completed:—North Stanley, St. Mary-the-Virgin, near Ripon, £15; Cudham, St. Peter and St. Paul, Kent, £30; Chesham, St. Mary, Monmouth, £50; Green's Norton, St. Bartholomew, near Towcester, £15; Limehouse, St. Anne, Middlesex, £25; Cardiff, Eglwys Dewi Saut, £200; Hanham, Christ Church, near Bristol, £20; Bishopstoke, St. Mary, Hants, £100; Fenton, Christ Church, near Stoke-on-Trent, £225; Woodleigh, St. Mary, Devon, £50; and Eastleigh, near Southampton, £25.

Dr. Wolf, of Heidelberg, has discovered two minor planets by means of photographic plates taken on the 22nd and 23rd of December. One of these is new (No. 323), but the other is probably identical with Sapientia (No. 275), which has only once been observed, in opposition. Since Dr. Wolf's discovery the two planets have been watched by Dr. Palisa at Vienna. The art of stellar photography has made rapid strides of late years, and has now become a powerful instrument in astronomical research. It has been expected that new planets would be discovered by this means, since, if two photographs of the same region of the heavens be taken at different times, upon comparison, a planetary body will betray itself by its movement with regard to the fixed star in the interval, or, if a single plate be exposed long enough, the planet will, by its movement, trace a "trail" upon the plate, whereas the images of the stars will be dots, the telescope being driven by clockwork so as to keep them always in its field as they apparently revolve around the earth in consequence of the diurnal motion.

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